



Andrew Jackson Davis.

THE
PRINCIPLES OF NATURE,
HER DIVINE REVELATIONS,
AND
A VOICE TO MANKIND.

BY AND THROUGH
ANDREW JACKSON DAVIS,
THE "POUGHKEEPSIE SEER," AND "CLAIRVOYANT."

IN THREE PARTS.

PART FIRST.

Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error.

PART SECOND.

Reason is a flower of the spirit, and its fragrance is liberty and knowledge.

• PART THIRD.

When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty; while the Sun of Righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and HUMAN HAPPINESS!

VOL. I.

LONDON:
JOHN CHAPMAN, 142, STRAND.

MDCCCXLVII.

P R E F A C E *

THERE are, perhaps, few English publishers, occupying a respectable position in their profession, who would not shrink from the responsibility of issuing the present work, not only on account of the asserted nature of its origin—which the inherent conservatism of Englishmen will predispose them to discredit,—but also in consequence of the views which the work unfolds, and the power with which our present modes of thought, prevailing theology, existing institutions and practices are attacked, and the vitiating portion of their influences exposed.

But those readers who are acquainted with the general character of my publications will not suspect me of being swayed by such considerations, and will, probably, regard them rather as evidence of the consistent practice of my views of the duties of a Publisher; viz., that he ought to endeavour to afford every facility in his power for the dissemination of truly earnest and thoughtful books, whose aim is to promote the culture and elevation of mankind; and that he ought not to decline becoming the publisher of any work, whatever may be the nature of the opinions it puts forth,—whether characterised as orthodox or heterodox, conservative or radical—simply in consequence of a non-agreement with such opinions, or of a belief that they are opposed to the popular tide of thought or prejudice, providing the *object* of the work be good, and the *spirit* in which it is written be earnest and benign.

A publisher who assumes this position, cannot of course be held responsible for the opinions contained in his publications; their moral tone and spirit only, affords the legitimate province for his control. Hence, in introducing the present work to the British public, I should not feel called upon to make any remarks upon the views it may contain (though there are parts, the opinions and spirit of which I cannot approve); yet the history of its origin is so extraordinary and important, and the intrinsic character of the work so remarkable, that it seems desirable, I should

* This preface has assumed the character of a critical analysis of the work, rather than that of a preface, because, in consequence of the work being so large, and bearing a title that may disincline many from reading it, it was thought desirable to convey in brief, some idea of its nature,—for which purpose the preface has also been printed for separate circula-

explicitly state what I know respecting it, and in what manner I am concerned in its publication.

It consists of lectures upon a great variety of scientific and philosophical subjects, which are intrinsically very luminous and profound, and which purport to be dictated by a Clairvoyant, who, in his normal state, is an ignorant and illiterate young man, possessing absolutely no knowledge of the sciences with which, in his peculiar abnormal condition, he displays such an intimate and comprehensive acquaintance.

The book was brought to me from New York by a Mr. Cunningham, (an Englishman, who has been recently residing in America,) who was deputed by Dr. Lyon (Mr. Davis's Magnetizer) and Mr. Fishbough (his "Scribe") to visit England, and make arrangements for its publication here. He was provided with a duplicate set of stereotype plates, from which the present edition was printed, and I was fixed upon in New York as the person who should be requested to become the English publisher.

After making myself acquainted with the work, I acceded to the request; and the whole expense of publication is borne by Dr. Lyon and Mr. Fishbough, who will also receive any profits which may accrue after the cost is defrayed.

The amount of scepticism or credibility with which the book will be received, must ultimately depend upon the extent and quality of the testimony produced to sustain the statement of the extraordinary facts in reference to its origin, and also upon the intrinsic character, or internal evidence, which the book itself displays.

In relation to ordinary subjects, the external testimony adduced in the "Scribe's Introduction" would be deemed conclusive; but the statements it is intended to sustain being of a character which almost every scientific mind will, *à priori*, be disposed to doubt, it is to be regretted that the external evidence cannot at present appeal to English readers with a force capable of producing a decided conviction, as all the witnesses mentioned in the Introduction are Americans, whose names are almost entirely unknown in this country, though they appear to be respectable men, and one of them, Mr. Brisbane, will be recognised by many Englishmen as notable for his philanthropy and benevolent labours.

I have written to America for the testimony of persons known to Mr. Bancroft, the historian, and now American Ambassador at the English court, which, with his endorsement, will constitute the strongest proof that can be produced, and which I hope to be enabled to add to a future edition of the work. In the meantime, I may mention that Mr. Cunningham (named above) speaks in the highest terms of the integrity and honour of Dr. Lyon, Mr. Fishbough, and many of the recorded witnesses whom he personally knows. And I think the statement of Mr. Cunningham may be received with confidence, as, if I may form an opinion of his character from a few days' intercourse with him, I should

say that I believe him to be a truly honest, sagacious, and trustworthy person, who would not only scorn to lend himself to the design of promulgating a deception, but whom it would be difficult to impose upon. In addition to my own impressions, I have been enabled to obtain very satisfactory evidences of his integrity from persons who have known him many years in the town in which he lived before he left England.

I may also add the name of Professor George Bush, of New York, who is known in this country, and who in a letter to the "New York Tribune," of Sept. 1, 1847, says in reference to the work:—

"From a careful study of the whole matter, from its inception to its completion, I am perfectly satisfied that the work is the production of an ignorant young man, utterly and absolutely incompetent, in his natural state, to the utterances it embodies. I have not a shadow of doubt that it was given forth by him in a peculiar abnormal state, *for some portions of it I heard with my own ears, and can testify that what I now read printed, accurately corresponds to what I have heard spoken.* That all the rest was delivered in the same manner, scores of eye and ear-witnesses are ready to attest. How the subject matter came into his mind is another question, which I do not now consider; but that the present volume, in its entire contents, was actually dictated from the lips of A. J. Davis, is a point, of which I have no more doubt than that it is now for sale in Mr. Redfield's book-store. The original drafts subscribed by the witnesses in attendance at each sitting are at all times accessible, and every one who wishes may certify himself of the fidelity of the printed volume to the manuscript copy." "There is no imposture in the fact of the book's existence, for here it is before us, and it has been produced by *somebody*. There is no imposture either in the fact that the book was dictated by the lips of A. J. Davis, for the manuscripts show the signatures of 267 witnesses, who heard one or more of them delivered, to which the very respectable name of Professor Lewis of this city may be added, a gentleman whose veracity will not be questioned. He has expressly asserted it in the 'New York Observer.'"

A very large portion of the work consists of a detail of theories, facts, and inferences which the world is already conversant with, so that many will doubtless conclude that the Clairvoyant acquired the knowledge which he exhibits, by secret but ordinary means; or else that the history of its production is not true. These objections can of course be only met by unimpeachable and incontrovertible testimony; but after carefully perusing the book from the commencement to the close, it is difficult to avoid a conviction, from internal evidence, of its truthfulness; for the aim of the work is so exalted, the style and thought are so impressive and dignified, and the tone and spirit pervading it so profoundly reverent and moral, that it is impossible to conceive that any man capable of thinking so comprehensively, and

expressing himself in language so remarkable for its appropriateness and beauty, could for a moment stoop to avail himself of such a complication of falsehood and deception, as would be involved in any other hypothesis. Moreover, if the possibility of deception were admitted, the difficulty still remains equally great of supposing that a young man, who only attained the age of twenty-one last August, could have acquired and systematised the knowledge embodied in the work, by ordinary means, however energetic and industrious he might be; and it must be borne in mind that the book was commenced two years ago, viz., Nov. 28th, 1845, and that therefore he must have matured his views, and conceived the whole plan of the work when he was only a few months more than nineteen. Professor Bush makes the following remarks in reference to the production of the book, which must be felt by all to possess great weight:—

“ We have clearly traced the book to Davis as the ostensible source. But what was his real agency in the matter? Was he the prime mover, or merely the obsequious tool? Was his asserted Mesmeric state a veritable reality, or a concerted sham? One or the other of these suppositions must be assumed. If the state was real, the book is undoubtedly genuine, whatever may be the particular theory in regard to the manner in which the ideas came into his mind. If it was not real, but mere pretence, then he must have been previously *crammed* with the matter, and recited it off as a schoolboy does his *piece*. But see what difficulties crowd upon this supposition! In the first place, the Lectures were, on an average, from one to three hours long, and continued from day to day, with slight interruptions, for a year and two months. Here is, in the outset, a prodigy of memory which taxes credulity to the utmost. But where and when were the lessons learnt? His time during the day was incessantly occupied with medical examinations, receiving visits, taking exercise, &c. The night alone remained for it. How much could he have slept? And in what way was the *cramming* process carried on? Were the Lectures read to him from books or manuscripts, or were they dictated *vivâ voce*? They were not read from books, for they are not to be found in books. And as to their being read from manuscripts, is it credible that the man capable of this work would resort to such a paltry expedient, and be found wearing out the long hours of the night in these protracted readings, instead of giving it directly to the world in his own name or anonymously? But even if this stretch of literary knavery be supposed possible, as perhaps it may, yet the hypothesis is knocked on the head at once by the fact, that the witnesses will all testify that in hundreds of instances, in the delivery of the lectures, he launched out, in reply to questions proposed on the spot, into extended digressions, incidental to the main scope, showing a complete mastery of the subject in its various ramifications and relations, and which could not possibly have been included in his prescribed *rôle*, supposing him to have been furnished

with one. This was remarkably the case when I was myself present, and propounded a question, through his magnetizer, relative to the import of the Hebrew word for "firmament," which he answered with the utmost correctness. These digressions, which were oftentimes singularly interesting and instructive, do not appear in the volume."

The book may be divided into two portions;—one consisting of declarations concerning subjects and objects which we have no means of absolutely verifying—comprehending statements in reference to the heavenly bodies, to the inhabitants of various planets of our solar system, to the conditions and modes of existence in a future state, to the ethnography of our earth long anterior to the date of any tradition or historical record; and to many other phenomena too numerous to name here;—the other relative to scientific, philosophical, mythological, theological, moral and social questions, which are within reach of the ordinary compass of human faculties and knowledge, and therefore may be subjected to a searching analysis and criticism, whereby they can be either refuted or verified.

Hence, after stripping the book of all its claims to an extraordinary origin, and of all the parts which are beyond the reach of verification, there still remains a work of no ordinary scientific and theological pretension; displaying a knowledge so profound and comprehensive, and generalisations so eminently philosophical and vast, that it must inevitably, from its intrinsic character, command the respectful attention of learned and inquiring minds.

Professor Bush expresses his conception of the character and merits of the book as follows:—"Taken as a whole, the work is a profound and elaborate discussion of the *Philosophy of the Universe*; and, for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopedical range of subjects, I know of no work, of any single mind, that will bear away from it the palm. To every theme, the inditing mind approaches with a sort of latent consciousness of mastery of all its principles, details, and technicalities, and yet without the least ostentatious display of superior mental powers. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who had made each subject the exclusive study of a whole life. The manner in the scientific department is always calm, dignified, and conciliatory, as if far more disposed to excuse than to censure the errors which it aims to correct, while the style is easy, flowing, chaste, appropriate, with a certain indescribable simplicity that operates like a charm upon the reader.

"The grand doctrine insisted on throughout, is that of *Spiritual Causation*, or, in other words, that all natural forms and organisms are effects, mirrors, and expressions of internal spiritual principles that are their causes, just as the human soul is the proximate cause of the human body. These spiritual essences are from God, the Infinite Spirit; and they work

by inherent forces which are laws. As a necessary result, there are no immediate creations by a divine *fiat*, but a constant evolving chain of developments, in an ascending series from the lowest types of organisation to the highest. This theory is reasoned out with consummate ability, and its application to the geological history of our globe, and its varied productions, forms one of the most finished specimens of philosophical argument which is to be met with in the English language. Yet the scope of the work is as far as possible from being purely speculative. It constantly aims at a practical result—the reunion of the race in a grand fraternity of interest and affection; and the sole reason of introducing the biblical and theological discussion, is to show the operation of the religious element, in producing the disunity and antagonism that now exist in the world, and which must, in some way, be abolished before universal harmony can be compassed. In this, though the end is good, and the treatment of the subject masterly, yet I am as well satisfied as any one that the reasoning is fallacious, and that the *truth* would have been more accordant with his general scheme.”

The first part, designated the “Key,” unfolds what may be strictly defined as the fundamental idea or philosophy which sustains and pervades the entire work, and which is, as is well expressed by Professor Busle, that of “*spiritual causation*,” or a belief in the reality of spirit, as constituting a substratum and cause of all phenomena.

There is a great resemblance in the views unfolded in the “Key” to the spiritual and subjective philosophy of the Germans, as differently expounded by Kant, Fichte, Schelling, and Hegel. Page 71 contains a paragraph nearly word for word the same as one written by Fichte long ago. The idea of “spirit individualised,” as expressed at page 91, and frequently elsewhere, and that man is the ultimate of nature’s striving and progressing, in whom all her attributes and preceding phases are represented; in short, that he is the complement and perfection of nature, is singularly coincident with the fundamental conception of Hegel, that nature, in her continuous developments in the multitudinous forms of life, only attains consciousness in man, who becomes, as it were, a reflection of herself. Schelling says, that “rough matter strives, as it were, blindly after regular shape, and unconsciously assumes pure stereometric forms, which belong to the realm of conception, and are somewhat of spirituality in matter.”

I may also cite a passage from the Natur-philosophie of Lorenz Oken*, expressive of the same idea. “Man is the summit, the crown of nature’s development, and must comprehend every thing that has preceded him, even as the fruit contains within itself all the earlier-developed parts of the plant. In a word, Man must represent the whole world in miniature.”

* A translation of this excellent and preeminently suggestive work, from which the above passage is cited, has been made by Mr. Alfred Tulk, and has been published by the Ray Society.

It is contended, and I think with reason, that matter possesses no such attribute as *inertia*, which natural philosophers have usually ascribed to it, but that it is pervaded by certain inherent forces, which we call laws; which are eternally active, and express themselves in the continuous unfolding and perfecting of its varied and inconceivable powers. I remember Professor Graham exhibited some experiments and facts in a course of lectures which I heard, that appeared to render him sceptical of the generally received opinion: and Professor Mulder of Utrecht, in his lecture, which was translated into German, entitled "The striving of Nature after Harmony," discards the notion of inertia as an attribute of matter. •

The views expressed by Mulder, in the lecture referred to, so completely coincide with those put forth in the "Key" of the present work, not only in reference to the activity of matter but to the general tendencies of nature, that I cannot refrain from quoting one or two passages which I translated some time since. He says:—"Striving after harmony is unquestionably as much an attribute of matter as of the human spirit. It may be asked, how we can speak of the striving of matter which is entirely dependent on external causes? Is it not passive, and does not this passive condition of matter, and the active one of the human spirit, exactly constitute the difference between material objects and immaterial being? It seems to me an error to place matter in opposition to the human spirit. Both are active, though the latter only *appears* to be so. There is a sleeping and waking of the powers of matter as well as of those of the mind; in both there is a change of present condition into a subsequent one; and thus, as they once arose out of a common creative fountain, and both descended from the hand of the Almighty, so have they both received from the beginning, faculties and powers, whose characteristic, both of matter and mind, is indisputably to strive after harmony—a harmony of faculties and powers which are present in matter and in mind. What I am anxious to utter, is imprinted in the transparent book of Nature; and in opening this book I will endeavour to show you, that, as the human mind originally came from the hands of the Almighty, containing within itself a tendency to another condition, whereby it is enabled, according to its nature and capabilities, to become unfolded; so even matter has received a similar tendency, and continues, even now, to satisfy this inclination, in order also to become, according to its nature, that of which it is capable." Oken also says that, "the laws of spirit are not different from the laws of nature; but that both are transcripts or likenesses of each other."

• The explanation of the magnetic phenomena, and of the physiology of animal magnetism in general, given in this work, is, I believe, quite original; and I think much more philosophical than any theory previously announced. In fact, the philosophy of animal magnetism may be regarded as quite in embryo—though the author just quoted has given a good rationale

of its nature—hence any light thrown upon this mysterious subject cannot fail to be welcome.

It will thus be perceived, as has been shown, that the views (with the exception of the theory of animal magnetism) which characterise the first part, are by no means new; but have been floating about in the philosophical atmosphere for a long period, and therefore cannot be adduced as evidence in favour of the extraordinary claims of the work; for if time and opportunity were afforded they might have been acquired, which affords a strong presumption that they may have been so; but the apparently incontrovertible proofs that the clairvoyant was illiterate, and never had access to any philosophical writings, renders scepticism equally difficult with belief.

That the author is a decided Optimist, is obvious throughout the work, but more especially in the passages from page 109 to the end of the “Key,” which are singularly analogous, both in style and object, to the “Bridgewater Treatises,” and quite as able. Upon the whole, a belief in the optimity of nature may be considered a characteristic of the great and wise, who have studied and penetrated her secrets most profoundly. The most completely developed man and greatest seer of modern times, Goethe, was an Optimist.

One remarkable characteristic of the “Key,” as indeed of the whole book, is its unostentatious appeal to the reason and judgment of the reader; not that the views expounded are supported usually by proofs, but they are presented in a light and relation always acceptable to the understanding. Perhaps such an adaptation to the greatly developed capacities and wants of man in the nineteenth century, instead of making demands upon our belief, as formerly, by oracular and dogmatical declarations frequently incomprehensible, is an evidence of its truthfulness and authenticity.

Many terms employed appear very arbitrary, and the subject of the first Part is not unfrequently involved in a complicated form of language difficult to comprehend. The difficulty seems to lie much rather in the form than in the subject, and so far indicates that in some cases the Clairvoyant is not perfectly master of his thought. There is frequent diffuseness, and, though claiming the character of one great structure, each part of which is essential, and the whole of which must be studied in order to fully comprehend the parts, and possessing a chain of logical sequence from the commencement to the close, yet I confess that it appears to me to contain much repetition. But a reason for this is given in a note, at page 84, to which I would refer the reader.

The second Part of the Work opens with a development of the nebular theory of the formation of the Universe, using this expression in the most comprehensive sense with which the imagination can invest it.

It commences with a statement of the condition of matter, as pervading and filling all space "in the beginning," and as consisting of, "one boundless, undefinable, and unimaginable ocean of LIQUID FIRE. . . . This was the original condition of MATTER. It was without forms; for it was but *one* Form. It had not motions; but it was an eternity of Motion. • It was without parts; for it was a Whole. . . . There were not Suns, but it was one Eternal Sun. . . . Matter and Power were existing as a Whole inseparable. . . . The Power contained in this great Vortex was the GREAT POSITIVE MIND!—and its development was ETERNAL MOTION. And so Matter and Motion constituted the original condition of all things! . . . In order that this Matter might assume *forms*, the action of the Great Positive Mind was necessary to impel it to higher states of progression. So the Matter, thus acted upon, was developed until it became an external *Equilibrium*, or *Negative* of the Great Positive Power internally acting upon it. And thus Positive and Negative were eternally established in Matter. And Matter was thus obliged to obey every impulse or force given it by the internal Principles, emanating from the Great Positive Mind."

After describing comprehensively and particularly the condition of Matter, and the force which pervaded it when in the most aboriginal state of which the human mind can conceive them, the speaker proceeds to relate the history of the *formation* of the Universe, including our Solar System. The first result of motion, attraction, repulsion, and combination of particles was a stupendous and inconceivably mighty circle, formed of the superior and outermost emanations from the great Centre, which became at length a *nebulous zone*, surrounding the immensity of space. By a repelling of that which was averse to consolidation, and an attraction of that which was of like affinity and suitable to become part of the same—the formation of worlds was instituted. The worlds thus formed were properly *Suns*, produced from an inconceivable mass of "unparticled matter" existing before the process of consolidation commenced. Each world or Sun thus formed became itself, or is becoming, the origin and centre of a vast planetary system analogous to our own. And these countless myriads of Suns and systems constituting together the first infinite zone detached from the great centre, are pursuing silently their mighty and unimaginable courses, comprehending the innumerable circles described by the planets and their satellites, around the vast original centre which sustains them.

And thus were formed successively six stupendous zones—being relatively more dense as they approach the source from which they emanated,—consisting each of systems transcending in number all powers of human calculation; and our sun and system, and all the innumerable stars which the telescope can reveal, the author informs us belong to the *fifth* great Circle or plane of formations. And "though the period that has elapsed between the first assumption of form by particles, and the breath-

ing forth and establishment of the last system of Suns can be expressed or conceived of by no combination of numbers; yet creation has, as it were, just commenced! For it is, as it everlastingly has been, putting forth new forms and manifesting unchangeable energies—the very essence of all power—the uncontrollable fiat of the *Great Positive Mind*." These views receive strong confirmation from the observations and conclusions of M. Struve, the Russian Imperial Astronomer, and from those of M. Maedler, as expounded in a publication by him, entitled "Die Central Sonne." M. Struve has convinced himself that the constitution of the Stellar System is one of concentric zones of stars, separated by immense intervening and vacant space; and M. Maedler has deduced the conclusion from observations that our Solar System is moving round a point in the direction of Pleiades, which is stated in a note at page 160 of the present work. I regret that the works of neither Struve nor Maedler are to be obtained in London early enough to enable me to cite their own words.

In a former page I alluded to the similarity of the philosophy unfolded in this work to that of Hegel: the views expressed by the author respecting the ultimate destination of matter exhibit a similar correspondence, and accord also with the notion of the Hindoo philosophers that man's existence consists of an individual proceeding from the great universal fountain of life, and that death is the means by which he returns and becomes again blended with the source from which he originated. After unfolding the magnificent system of creation, the Clairvoyant says: "And all Matter and Motion will *finally* become what they *originally* were—will be resolved into one grand and glorious *Sun*, more refined and perfected, more excellent in all its compositions, that *it* may again bring forth a *new* system of suns, and an infinite *corresponding* creation throughout space."

Before advertng to the author's views concerning our Solar System, I would remark that though ideas have been entertained and expressed similar to those just briefly described, yet they have never before been so completely realised or perfectly unfolded. The language made use of is remarkable for its comprehensiveness, force, and brevity, and exhibits a consciousness of the grandeur, and immensity, and impressiveness of the subject, that well accords with the deep feeling of reverence and wonder which possesses the mind amid such transcendant contemplations.

It is true we have at present no means of verifying these sublime discourses; but in the absence of absolute knowledge, a theory which is in any degree adequate to explain the mystery of the formation of the Universe cannot be unacceptable to us as a voice out of the silence of the infinite past, which philosophers of all ages and nations, by means of the scientific aids at their command, have so anxiously sought to interrogate; and as a magnificent poem, an epic of Creation, which in its descriptions exceeds the conceptions of the most powerful intellect, or the flights of the loftiest imagination, these utterances possess, in an extraordinary de-

grace, a power and a charm calculated to exalt and inspire the reader with feelings of amazement and adoration, and to call forth the noblest attributes of his nature.

The description of our own Solar System constitutes, perhaps, the most characteristic and remarkable part of the whole work; and though containing statements which will doubtless elicit a smile from many, yet contains also passages which are above all others notable, as affording proofs of the authenticity of the book, which it will be impossible to gainsay.

To those readers who are acquainted with the hypothesis of the formation of the Solar System, first dimly conceived in the comprehensive and fertile mind of the elder Herschel*, but originally unfolded by La Place—and which has recently been put forth again and received with unprecedented acclamation in the “*Vestiges of the Natural History of Creation*”—it would be unnecessary, in giving an analysis of the Clairvoyant’s revelation concerning the Solar System, to say more than that they are a repetition or confirmation of La Place’s sublime conjectures. But for the clear understanding of the subject by all, La Place’s own words may be appropriately quoted. “The motions of planets in the same direction, and nearly in the same plane; the motion of their satellites in the same direction, and nearly in the same plane with those of the planets; the motion of rotation of these different bodies, and of the sun in the same direction as their motion of projection, and in planes but little different; and the small eccentricity of the orbits of the planets,” led him to conceive “that they must have constituted a fluid of immense extent.—To have given in the same direction a motion nearly circular round the Sun, this fluid must have surrounded the luminary like an atmosphere. This view, therefore, of planetary motion,” induced him to think “that in consequence of excessive heat the atmosphere of the sun originally extended beyond the orbits of all the planets, and that it has gradually contracted itself to its present limits.” He conjectured therefore that the planets have been “formed at the successive bounds of this atmosphere by the condensation of zones, which it must have abandoned in the plane of its equator, and in becoming cold have condensed themselves towards the surface of the sun.” He likewise conjectured “that the satellites have been formed in a similar way by the atmosphere of the planets. The phenomena stated above naturally result from this hypothesis, to which the rings of Saturn add an additional degree of probability.”

For a very remarkable though somewhat modified view of this very interesting subject, I would refer the reader to the *Cosmogony* of Oken; also to an account of a very curious experimental verification of the same by

* The fact that this magnificent conception was founded upon the observation of the phenomena of nebulae, which, by the aid of more powerful instruments, have since been resolved into innumerable stars in the unfathomable depths of space, does not in any degree diminish its grandeur and originality.

Professor Plateau of Ghent, as recorded in the sixth edition of the "Vestiges of the Natural History of Creation," and in the "Explanations" to that work.

Although many astronomers doubt the validity of the Laplacian theory of the origin of our system, still they have not been able to substitute any other in its place—certainly none have been put forth that satisfactorily accounts for any thing like the number of phenomena which La Place's is adequate to explain. And I believe there are only two facts which oppose it,—viz., the apparently eccentric motions of the satellites of Uranus, and the proof recently adduced that the Zodiacal Light is *not* in the plane of the sun's equator, as La Place supposed it to be, and which caused him to conceive that it consisted of a diffused nebulous remnant of the atmospheric emanation from the sun. But few will think the last objection possesses much force; for pushed to an extreme it can only prove that La Place's views concerning this particular luminosity were erroneous; it does not in any way invalidate his general theory.

From a comparison of these descriptions with that given by the Clairvoyant of the *Mode of Formation* of the planetary system, it will again be observed that his views are by no means original; but his statement made in March 1846, (which was several months before Le Verrier's calculations and conclusions had been made known in America, and six months before the planet announced by him was actually observed,)—that "the existence of *eight* planets had been determined upon as nearly beyond all doubt. Still the *eighth* and *ninth* are not yet recognised as bodies belonging to the Solar System;" if capable of satisfactory verification, reveals the existence of a capacity in the human mind pregnant with the most important and unspeakable consequences to mankind. Professor Bush says,—“Now I am willing to testify under oath that I was made acquainted with this annunciation several months before the *slightest intimation* was given in this country of Le Verrier's discovery, and I can appeal to respectable gentlemen to whom I mentioned the fact at the time, and who immediately reminded me of the circumstance when intelligence of the discovery reached our shores.” This testimony from a man whose moral character is, I believe, quite unimpeachable, renders it difficult to refuse belief in the veracity of the history of the above statement, which it is said can be proved by numerous witnesses to have been in manuscript in March 1846.

But the affirmation of the existence of a *ninth* planet, moving in an orbit exterior to that of the eighth recently discovered, affords an opportunity of confirming the truth of the work should the discovery ever be made; and there are two predications concerning the eighth planet which may be ultimately refuted or proved, viz. that its density is four-fifths that of water, and that it has six satellites. Mr. Lassell of Liverpool has already discovered one, which has also been observed at Pulkova, the site of the imperial observatory of Russia.

It is quite certain that Le Verrier had given no intimation of the exist

ence of the planet, now known as Neptune, at the time when Davis affirmed it to exist. On November 10th, 1845, Le Verrier communicated in *Les Comptes Rendus* the data in reference to Uranus, upon which he subsequently founded the calculations that led to the discovery of Neptune; and it was not until June 1st, 1846, that he stated definitely, also in *Les Comptes Rendus*, the existence of the planet, and in what position it would be found. And it was seen, September 23, by Galle in Berlin. It is clear, therefore, from these facts, that in affirming that "the existence of eight planets has been determined upon as nearly beyond all doubt," he could have received no aid whatever from Le Verrier; and as he speaks, in *March*, of the discovery in the past tense, we can scarcely suppose he had reference to the conclusions of Le Verrier at all, as we have no evidence that he recognised the existence of the planet until a later period, inasmuch as his announcement of the fact did not appear until June. But there are difficulties still, which beset the question, rendering it almost impossible to arrive at a satisfactory decision. The existence of an eighth planet was conjectured from observations of the perturbations of Uranus as early as the year 1821. Mr. Adams of Cambridge expressed a resolution in July 1841, to investigate the cause of the perturbations of Uranus, and commenced making investigations in 1843. He announced the existence of the planet in September 1845, to his tutor Mr. Renshaw, to Professor Challis, and to the Astronomer Royal; and the planet itself was observed by Professor Challis on the 4th of August, when looking for it, though he was not aware until afterwards that he had seen it.

In face of these facts it would seem impossible to prove *absolutely* that no intimations of the existence of the planet, derived from the calculations of Mr. Adams, did not reach America before March 1846; for inasmuch as it was made known to a select number of the discoverer's friends, there certainly is a possibility that one of them may have transmitted the intelligence across the Atlantic.

Nevertheless Mr. Hind, who has kindly communicated with me upon the subject, thinks it exceedingly improbable that any such intimation did reach America before March 1846; added to which we have the unequivocal testimony of Professor Bush, besides the statements of several other gentlemen, that no information whatever in reference to the planet had been received there, until some months after Davis's announcement; hence the possibilities are apparently narrowed down to one, viz., that if Mr. Davis did receive any intimation on the subject before the period of his own declaration, he or his associates must have obtained a special and direct communication from England, the probability of which I must leave to each reader, after thus stating the facts, to determine for himself.

Taking into account then the whole evidence adduced, there remains a choice of several conclusions for those who are anxious to form a decision on the subject. The Clairvoyant's assertion, in March 1846, of the ex-

istence of an eighth and ninth planet must have been either a clever and successful guess, or the result of intimations specially obtained through Mr. Adams or his friends, or founded upon the facts communicated in reference to Uranus by Le Verrier in *Les Comptes Rendues*, November 10, 1845,—which would involve the certainty that Mr. Davis, or one of his associates, must be a most profound mathematician; or finally it must be confessed that the declaration is *bond fide* what it purports to be—a revelation from the Spirit World.

In this connection I may mention a suggestion which will doubtless occur to many readers, viz., that if the Clairvoyant were capable of perceiving the existence of two planets, the most remote of our system, the orbit of one of them making the extreme circumference of the original emanations from the sun, it is certainly a matter of surprise that when speaking of the four asteroids, Ceres, Pallas, Juno, and Vesta, he did not allude to those which were at that time still unknown, but which form a part of the same group between Mars and Jupiter, and which have since been discovered; as also to the one which was found a few months before his disclosures in reference to our system.

Mr. Hind has kindly favoured me with the dates when five small planets, of this seemingly numerous family, were first observed. The first was seen by M. Cacciatore of Palermo, in May 1835; but having never been found since, did not receive a name. The second, Astrea, was detected by Herr Henke in Prussia, December 8, 1845. The third, Hebe, by the same gentleman, July 1st, 1847; and the fourth and fifth, Iris and Flora, by Mr. Hind, the former, August 13, and the latter, October 18, of the present year. It will certainly be felt that the absence of any allusion to these planets, and the whole tone of the remarks upon the four asteroids previously recognised—which would lead any reader to suppose there were no others—afford strong grounds for incredulity respecting the Clairvoyant's power.

It is also a curious fact, that though the speaker intimates vaguely his knowledge of the diameters and orbit of the "eighth and ninth" planets, and one would therefore infer could inform us of the time occupied by Uranus in revolving *on its axis*, and could solve the difficulties arising out of the anomalous motions of the satellites of that planet, yet he leaves us to arrive at a solution of these problems by our own unaided efforts, apparently with the benign purpose of letting us lose no object upon which the mind may exercise and unfold its powers. The "Scribe" remarks in a note, that "it is contrary to his invariable practice to relieve mental effort by imparting information on subjects accessible to the mind by ordinary processes." If the authenticity and genuineness of the revelation should become indisputably established, then the reason given above for such withholding of knowledge will be fully appreciated as appropriate and wise; but until then it will be a powerful lever in the hands of the sceptic. The same remarks apply to the declarations that "the calculations in re-

ference to the magnitude of the third satellite of Jupiter will hereafter be found to be incorrect;" and that "the calculations respecting the magnitudes of the four asteroids will be found to differ greatly from the calculations that are now being instituted, when the latter shall be made known to the world." These are also statements whereby the truthfulness of the book may be tested as has been shown.

The utterances in reference to the planetary system, with few deviations, so far coincide with views already announced on the same subject, deduced from scientific investigations; but the majority of readers will doubtless smile when they become acquainted with the Clairvoyant's assertions concerning the structure, geography, atmosphere, and vegetable and animal life, including the analogue of man of several of the planets! This portion of the work is intensely interesting; and even if regarded as consisting of a series of bold and ingenious conjectures, they nevertheless possess great intrinsic probability, and confirm the often expressed inferences of the profoundest minds. Laplace expresses this opinion as follows:—"It is not natural to suppose that matter, of which we see the fecundity develop itself in such various ways, should be sterile upon a planet so large as Jupiter, which like the earth has its days, its nights, and its years, and on which observation discovers changes that indicate very active forces. Man formed for the temperature which he enjoys upon the earth, could not, according to all appearance, live upon the other planets; but ought there not to be a diversity of organisation suited to the various temperatures of the globes of this universe? If the difference of elements and climates alone causes such variety in the productions of the earth, how infinitely diversified must be the productions of the planets and their satellites! The most active imagination cannot form any just idea of them, but still their existence is extremely probable."

In proceeding from the circumference to the centre of our system, Saturn is stated to be the first planet upon which animal life has been developed. The Clairvoyant dwells with evident and unmixed pleasure upon the aspect and existences of this planet, the geography of which he declares to be very beautiful, as also the form of the inhabitants analogous to man, whose "organisation is of the most perfect kind, both mental and physical; and their intellect being expansive and powerful, judgment controls them entirely, insomuch that weakness and disease are not existing among them." There are inhabitants, the Clairvoyant informs us—and he favours us with a description of them—upon Jupiter, Mars, Venus, and Mercury,—but not upon the asteroids—all of which, including those of the earth, are relatively less perfect as we approach the sun. This statement, it may be remarked, as in some degree a confirmation of its truth, is quite consistent with the Laplacian theory of the formation of the planets, according to which the outermost were formed first, and

hence have had incalculably greater periods of time to progress towards a state of perfection. It is certainly demonstrable that within the historical era of human existence, man has progressed in a very perceptible degree; though Volney may mourn over the ruin of empires, and Gibbon, with his vast stores of historical knowledge, reasoning from the past, may infer that human life is symbolised by the circle which all nations have described, and must continue still to describe by their rise, greatness, and fall; still such conclusions are not true. The great centres of civilisation may change their geographical position, but they assuredly increase in number and magnitude; and the greater the amount of truth and justice which sustain the institutions that constitute them,—the longer will they endure. Hence those ideal minds which cherish a belief in an ultimate condition of perfection for mankind, infinitely transcending present reality, possess, in addition to their intuitive convictions, an external evidence of their faith. If, then, there be reasonable grounds for believing that in the lapse of ages man will attain a far greater perfection than he now enjoys, the conclusion follows logically that the inhabitants of Saturn, who have as a race existed incalculably longer than ourselves, must have realised a condition of perfection exceeding even the possible conceptions of the inhabitants of earth. Viewed in this light, therefore, the “impressions” of the Clairvoyant receive considerable confirmation from reasoning upon the data we actually possess.

The origin and geological history of the earth is described with extraordinary minuteness, which displays a most wonderful and intimate knowledge of the various physical sciences, and a comprehensive acquaintance with the whole subject in all its details and technicalities.

The successive formations upon the surface of the planets are admirably described, and followed by an account of the various developments from *motion*,—first of *life*, simply, then of *sensation*, then of *intelligence*, and finally of *mind*. The laws of mutation of species and progressive development of vegetable and animal forms, as taught by M. Geoffroy Saint-Hilaire and Lamarck, and which, with some modifications, characterise the “Vestiges of the Natural History of Creation,” are emphasized as true, and are expounded in language and style intimating a most minute and profound knowledge of the facts upon which the theory is founded.

It is said that during the era immediately succeeding the epoch of the termination of the Sandstone System,—“when the equilibrium was reestablished, and all was again rendered calm and quiet, after inconceivable convulsions and agitations of the interior molten mass of the globe, which broke up and projected itself through the rocky and stratified crust, upheaving stratum after stratum into great and minute masses, while other strata were bent and twisted into every possible position whereby many of the mountains, that now exist, were formed,—Motion transcended Life, and became *Sensation*, and forms transcended plants and became

substantial species of animals:—and this is the era termed by geologists, the ‘Carboniferous Formation.’ And, according to a previous declaration, the inconceivable periods of time that the world, with all the forms it had developed, had existed before this era constituted one unimaginable *night* or ‘*evening*,’—the unfolding of which manifests new beauties, even the ‘*morning*’ of a new existence. ‘Therefore *THE EVENING AND THE MORNING WERE THE FIRST DAY.*’”

Thus are traced onwards the successive formations of the earth’s surface, recognising and describing, in correct scientific language*, the different species which characterise them; each of which gradually became extinct and was succeeded by forms of a higher and more perfect organisation, constituting, as a whole, six immense eras, analogous to the six days of creation according to the Hebrew cosmogony; and the author terminates the description of each era, or day, in the same language as that of the “Sacred History,” and which Professor Buckland, in his “Bridgewater Treatise,” applies in a similar manner, though I believe the Professor’s scientific reputation was not enhanced by his attempt to reconcile modern geology with the genesis of the world, according to the ancients, and to apply to it that language in which the latter is expressed; and it seems to me matter of surprise and pity, that the history of the successive formations and developments of the globe’s surface, as described in the present work, should be encumbered with language so grossly distorted from the simple meaning, which, in the remote age when it was used, it was so obviously intended to express.

The idea of one universal law of development pervading the vegetable and animal kingdoms, and the consequent transmutation and succession of species has long been maintained with more or less distinctness, and has now many distinguished supporters, as has been shown by M. D’Orbigny in his excellent “Discours Préliminaire” to the “Dictionnaire Universel d’Histoire Naturelle.” He says:—“Aristote avait vaguement pressenti l’unité de composition organique; en 1555, Belon compara l’homme à l’oiseau; en 1704, Newton, frappé de l’uniformité des lois qui régissent les masses du système planétaire, avait pensé que le même mode d’uniformité devait régner chez les animaux; en 1756, Buffon formula, le premier, avec netteté le principe de l’unité de composition; Herder, le grand philosophe, était persuadé que, dans tous les êtres, il domine une conformité d’organisation qui, formant un *type exemplaire*, se modifie à l’infini. En 1786, Vicq-d’Azyr proclama la même loi, et reconnut dans la nature un modèle primitif

* There are a few scientific words mis-spelt in this part of the work, but the trifling inaccuracies evidently arise from the fact that the book was written from dictation, and most probably the scribe is not sufficiently acquainted with the Greek language to correct the few orthographical errors. The fact that these errors are generally of a character which does not affect the pronunciation of the words, is a strong proof that the words were dictated as they purport to have been.

et général qu'on retrouve partout. Camper, un morceau de craie à la main, métamorphosait un chion en cheval, un cheval en homme, &c. ; mais le grand développement de cette idée est dû, en zoologie, à M. Geoffroy Saint-Hilaire, et, en botanique, à l'illustre Goethe, qui préludait, en 1792, à une semblable découverte par son ouvrage sur les métamorphoses des plantes, écrit dans la même pensée. Bientôt après, il démontra la nécessité de fondre ensemble l'anatomie humaine et l'anatomie comparée, et, pour donner à la science une base plus certaine, d'établir d'après les fonctions un type anatomique, un modèle universel, qui pût servir de guide dans l'étude des animaux. Les travaux de ce grand philosophe, mal compris de ceux à qui il les avait soumis, ne parurent qu'en 1820, quoiqu'ils eussent été terminés en 1796."

M. Geoffroy Saint-Hilaire accumulated evidence from the facts unfolded in comparative anatomy, in proof of the truth that animals, considered as different, are only distinguished by modifications of form, proportion, and disposition ; or, to speak generally, by the degree of development of parts which fundamentally continue the same. The law may be traced with equal distinctness throughout every class of the animated kingdom, and receives singular confirmation from the successive stages of the foetal evolution, as also from the structure of the skull.

M. D'Orbigny further says that :—" En 1807 et 1808 M. Oken ep Allemagne, et M. Duméril en France, furent conduits, par des considérations différentes, à l'idée de la composition vertébrale de la tête, que Goethe avait entrevue, plusieurs années auparavant, d'après le témoignage de quelques auteurs Allemands. Cette théorie est aujourd'hui généralement admise en principe ; et les auteurs les plus opposés à l'anatomie philosophique reconnaissent que la tête est composée, sinon de vertèbres agrandies, au moins de *ceintures* osseuses, comparables à des vertèbres. MM. de Blainville, Geoffroy Saint-Hilaire, Spix, Carus et Meckel ont contribué au développement de la première idée, mais ils n'ont pas encore pu s'entendre sur le nombre des vertèbres crâniennes. Une autre question, moins importante, il est vrai, mais à la solution de laquelle Goethe fit faire un grand pas, est la démonstration de l'existence de l'os intermaxillaire chez l'homme. Cette découverte a fait disparaître la différence établie par Blumenbach entre l'homme et le singe. A la même époque Vicq-d'Azyr constata le même fait."

Still many eminent men dissent from these doctrines, among whom may be counted M. G. Cuvier ; the celebrated geologist, Mr. Lyell ; Professor Sedgwick, distinguished by his vehement opposition to the "Vestiges of the Natural History of Creation ;" and Professor Ansted ; to whom I believe I may add the distinguished authority of Professor Owen. Hence the truth of this part of the work cannot as yet be considered capable of absolute verification, but neither can it be refuted.

This very interesting subject is followed by one equally so, viz. the early

geography of our planet, and the origin, and migrations of man. The whole subject, including the peopling of America, is very naturally explained with an appearance of great probability; but inasmuch as the geographical and ethnographical condition of the world, at that remote period, is almost as far beyond the reach of ordinary knowledge and criticism, as the description of the inhabitants of the various planets of our system, I may pass on to the next important portion of the work, which comprehends the mythological traditions of different nations and their sacred books, and which is preceded by some peculiar views concerning the most primitive modes of conveying intelligence, and the origin of language. The statements in this part of the work are almost entirely so purely affirmative and are accompanied by no proofs, though relating to a period which may be termed the commencement of the historical era, and therefore approaching the domain of investigation, that it is impossible to confirm or deny them. But the remarks upon the results of the introduction of language call for some comment. It is said, that in the earliest ages of mankind they "communicated their ideas by expressions of the countenance," and were perfectly innocent, and free from deception; but that the introduction of language induced cupidity, disunion, and wretchedness. And such it is said "is the origin of all deception—of all imperfection." . . . "From this moment misery and impure associations had their origin. And by continued and ill-directed development of the faculties, vice and misery increased." . . . "In the constitution of mankind there existed passions and principles which were in themselves good. But after the advance of the nations, they, by misconceiving the true elements of their nature, created unfavourable circumstances, by which the development of their passions and principles was entirely misguided; and consequently they became a degenerate and wretched race." . . . "Such then, is the *origin of evil*."

This view of the origin of evil seems to me the most inadequate and imperfect that could be put forth, and constitutes certainly the weakest part of the whole work, and is moreover singularly inconsistent with the fundamental principle of development from the centre to the circumference, which pervades the author's entire system. To suppose that *evil*, or the vice and sufferings which are the lot of humanity, should be inevitably involved in the development of the faculty of language, which was the necessary result of man's progression, and that mankind were previously united in harmony and innocence, is equivalent to the statement that nature originally contained an inherent principle of evil, which in the process of creation was unfolded into activity, and hence is exceedingly derogatory to the character of the great Originator of the Universe, involving, as it does, the charge of malevolence, or inadequate power in his creations. This disunion, deception, vice, and suffering is obviously the result of an organisation in which the animal instincts and passions predominate over

the moral sentiments, and appropriate the services of the intellect for the accomplishment of their private and selfish designs, and to minister to their blind desires and gratification. An instrument like that of language would be sure to be seized upon by such rude and imperfect beings, and by all who are selfish and engaged in the accomplishment of individual purposes, as a powerful aid in the furtherance of their designs, but to maintain that this instrument had been the means of misguiding and making evil mankind, producing vice and misery in its train, necessitates the supposition that the divine intention in man's creation was liable to be thwarted and rendered powerless by *circumstances* of a comparatively insignificant and purely incidental nature, but which were from the beginning inherent in the creation of man.

There can be no doubt that language, and especially its varieties, is one of the *proximate* causes of evil; the natives of each side of the British channel have been hating and destroying each other for ages, perhaps in great measure because, through speaking different languages, they have never been able to sympathise with or understand each other; but the *antecedent* lies deeper, viz. in the fact of imperfect development; or still, remaining in the transition state, strictly speaking, between *animal* and *man*; or to use other terms, in the fact that the Almighty has chosen to conjoin intellectual and animal existence as a step preceding the conjunction of intellectual, animal and moral existence which constitutes *MAN* in the highest sense of that term; or again, that he has chosen in the lapses of innumerable ages to evolve perfection out of imperfection. Viewed in this aspect, evil is a negative quality analogous to cold and darkness, an idea of relation, and denotes only the undeveloped, the imperfect and incomplete, and is inherent in the very conception of creation which necessarily implies *INFERIORITY*. Swedenborg, in his "Outlines of a Philosophical Argument on the Infinite,"* says, "Nature, or the finite, and not the infinite, is the cause of all imperfection," which is but another mode of conceiving and expressing the same truth. But the sympathising mind reverts to the question, and asks whether the idea of *inferiority* be not possible without the suffering which for ever accompanies it. The question implies a *conception* of such a possibility; but the innumerable evidences in nature of infinite wisdom and benevolence imply that what is, is the best possible; and that the realisation, in form, of the Divine will is *subject* to mysterious and incomprehensible conditions which man may never know.

The traditions of the deluge, as preserved by different races, and the analogies known to exist between them, are invested with peculiar interest as related by the Clairvoyant, and the probability of their common origin is pointed out with great appearance of truth. The sections upon oracles,

* Translated by Mr. Wilkinson.

prophets, and prophecy, are very beautiful both in style and thought, and accord perfectly with the conclusions of the most advanced and philosophical minds of the present century. The asserted origin and history of the book of Genesis, "the first part of which existed in the world, before Moses lived," is very remarkable, as having existed primarily in characters constituting an ancient and rude form of the Sanscrit language, and was subsequently subject to translation and retranslation previous to its final appropriation by the Jewish nation. Modern philology, I fear, is powerless to penetrate deep enough into the past to pronounce upon these statements.

The remaining four books ascribed to Moses are declared to have been written by him, and that the history contained in them is generally very true. In stating that the Clairvoyant's impressions concerning the life, character, and mission of Moses, generally agree with and confirm the views of Schiller upon the same subject, as expressed in his very able and philosophical essay, entitled "Die Sendung Moses;" they may be considered as sufficiently described and as well deserving attention.

The sections containing the history and criticism of each successive book of the Old and New Testament constitute one of the most remarkable features of the whole work. They have been delivered from a point of view so truly exalted, both intellectually and morally, that it is impossible to peruse them without deriving from them a large amount of information, pleasure and profit. I would refer especially to what is said in reference to the characters of David and Isaiah; and also to that of Jesus, as contained in the very beautiful and philosophical reflections upon the book of Zachariah. In fact, throughout this part of the work, the appreciation and descriptions of the character and ministry of Christ are marked by great profoundness, insight, and self-evident truthfulness, and expressed in language of no less appropriateness and beauty. But the popular theology—embodying the doctrines of "Original Sin," "the Atonement," "Faith," and "Regeneration"—receives from the impressions of the Clairvoyant no sanction or mercy whatsoever; though he teaches the existence of a mysterious Trinity as pervading the whole of nature.

Nevertheless, the *final* criticism upon the Bible, *as a whole*, though essentially true, is not entirely in such a spirit of reverence and justice as the reader would expect from a perusal of the remarks upon each separate book. There is sometimes manifested an attitude of antagonism towards existing faiths and modes of thought and feeling, and a tone of irony breathing through various passages, which proclaim that, however excellent these criticisms are, they are still imperfect.

Leaving the Old and New Testament, the great moral and religious teachers of different ages and nations are passed in brief review, of whom Swedenborg and Fourier appear to attract the Clairvoyant most powerfully. Then succeeds a series of declarations concerning the material and

spiritual nature of man, distinguished by great depth and wisdom, but which the length this preface has already reached, precludes me from analysing, and the remaining sections of Part the Second are occupied with the phenomenon of death and the mode of existence in a future state.

This portion of the work is preeminently beautiful and impressive, in whatever point of view it may be regarded. The mind dwells upon it with feelings of unmixed pleasure and delight, as containing the declaration and confirmation of truths accordant with its instinctive yearnings, earnest aspirations, and the most fondly cherished faith of the human race, however benumbed and deadened by the blighting breath of scepticism, which the material tendencies of the eighteenth and nineteenth centuries have cast over it.

The views of death in the sections referred to disarm it to a great extent of its terrors, and if it were possible to have perfect faith in the revelations upon this momentous subject, it would rather appear as a consummation devoutly to be wished.

The immortality of the soul, and the nature of its future existence, is affirmed and expounded with a seeming authority of absolute knowledge and truth that few, *while reading*, will resist. These statements will facilitate the formation of conceptions concerning the possibility of a continued existence, and its conditions, more effectually than any other revelations or arguments with which I am acquainted; because though the descriptions are beyond the reach of reason, they are nevertheless in strict and logical accordance with it. The more profound and extensive our knowledge of nature, the deeper becomes the conviction of the universality of her laws, and of the analogies which pervade her every realm; hence if the future state be unfolded to us as consisting of a series of spheres of life ascending successively in degrees of wisdom and perfection, but analogous in many respects to the present, the reasons for believing such declarations are far greater than they would be to credit a description of future life totally different from any of our present conceptions. But a just apprehension of the reasonableness, force, and beauty of this part of the work can only be obtained by its perusal.

The disclosures of the "Seeress of Prevorst" concerning immortality, and the Spirit-World, are in the most important particulars singularly confirmatory of the views here unfolded; though her revelations, taken as a whole, are remarkably incoherent and aimless. Compared with the clear, intelligible and lofty purpose of the present work, and the sequential and logical manner in which it is accomplished, the book entitled the "Seeress of Prevorst," appears a compilation of dreams, ghost stories, and mysterious phenomena, which, were it not for the high character of Justinus Kerner, the recorder, could have no claim upon the attention of the philosophical mind.

The Third and last Part of the work, entitled "THE APPLICATION, OR A VOICE TO MANKIND," consists of a description of society as it now exists, which shows how the interest of every man is opposed to that of his neighbour; how the poor are oppressed and the labourer lives unrewarded; how the mechanic and the tiller of the soil feel no interest in the productions of their labour beyond the paltry sum given for the toil; how the tradesmen are engaged in isolated pursuits diametrically opposed to each other; how the lawyers' interest is opposed to general peace and righteousness; how the physicians' interest consists in the amount of organic violation that occurs; how the interests of the clergy consist in the prevalence of *ignorance* on psychological subjects; and thus, throughout the whole social circle, how mutual opposition and selfishness prevail. The picture, which is painted with considerable detail and minuteness, is, I think, frequently exaggerated and overdrawn, especially the parts relating to physicians and the clergy; but, as a whole, it is characterised by much benevolence and truthfulness, and is well worthy of meditation. This descriptive analysis is followed by a number of practical precepts and remedial measures, the latter of which are to be realised only by associated efforts. Thus the whole contents of the third part are the same in principle as that of many valuable works already written upon the same subject, the only difference consisting in the mode of its application, which would cause the social changes contemplated to be slower and more imperceptible in their accomplishment. There seems to me a large amount of wisdom in these suggestions, because they are so eminently practical and capable of being put in force in consequence of their careful and regular gradations forming an easy transition from the actual to the ideal condition of earthly existence, which is portrayed with an intensity of hope and faith which the contemplative mind feels to be a pledge of its realisation.

In conclusion, the work may be stated to contain faults of style, frequent diffuseness and repetition, errors of theory and probably of fact, exaggerated representations of society, and in some parts an antagonistic and undignified spirit; and to consist in the greater part of announcements of what was already known, but forming a very ably arranged generalisation of human knowledge, comprehensively and logically connected; and it seems impossible to resist the evidence adduced that it was dictated, as it purports to be, by Mr. Davis, an illiterate man, when in a peculiar, abnormal condition, whereby his moral and intellectual powers became intensified and exalted, and so far detached from the body that he could pass the confines of the spiritual world; where in an incomprehensible manner he was impressed with the extraordinary amount of knowledge which it displays;—embracing a philosophy of nature,—views concerning the formation of the universe,—an intimate geological and zoological acquaintance with our own planet and the inhabitants and products of the other globes of

our system,—definitely formed ideas of the origin of life and of man, and of his destination here and hereafter; and also conceptions of the state of existence enjoyed by beings infinitely more developed and perfect than ourselves, or than the ideals even which our feeble imaginations can embody.

Nevertheless, though it seems impossible to resist the external and internal evidence presented in support of the truth of the statement concerning the origin of the book, I cannot say that I unhesitatingly believe it, but in a matter so emphatically super-natural and momentous, demand further and more *absolutely* indisputable testimony; still to concede such an enormous and extraordinary claim upon our belief, seems yet less difficult than the acceptance of any other hypothesis which can be framed to account for the astounding phenomena before us. I am aware that many will say that they could not believe in the asserted origin of such a work, which is, *à priori*, so improbable, whatever be the amount of evidence adduced; but this attitude of determined scepticism is certainly more unphilosophical than that of extreme credulity. The only rational mode of forming an impartial judgment, is to allow the intellect to be influenced exclusively by the amount and character of the evidence in support of different and opposite views of the subject. If this relatively changes, then we ought to be prepared to change our opinions also.

The suggestion will occur to every one who believes revelation to consist in a direct inspiration from the Divine Mind, that any supernatural influx concerning subjects we are already acquainted with by means of ordinary investigation is superfluous; and that Deity would not be likely to reveal truths by extraordinary means which the human intellect has already unfolded, or which lie within the scope of its possibility. Hence that one necessary quality of a revelation is, that it should consist of truths hitherto totally unknown. It will also be felt that it should consist of truths only, without any vestige of error, or else it cannot be considered as the result of divine inspiration. And, inasmuch as this work does not fulfil these conditions, the fact of its supernatural origin will not be credited; for to try it by the standard just set up would be to deprive it entirely of any such claim.

And in fact, believing, as I do, that there is a large amount of error blended with the truths which the book contains, and not unfrequent displays of a spirit beneath the solemnity and dignity of a revelation in the highest sense of that term, it is impossible to receive it as from an infallible source.

But after arriving at this point with the views of revelation as above set forth, the difficulties press with so much force upon the impartial thinker, that he is placed in a dilemma from which there is no escape, except by relinquishing his hypothesis or denying the facts in reference to the origin of the work. There seems, therefore, *if the facts be assumed*, no alterna-

tive but to adopt a view of the origin and nature of revelation so far different from the ordinary one, as to enable us to reconcile it with the facts now before us.

The most philosophical conception that can be formed upon the subject, and capable at the same time of such an application, appears to me to be the following:—viz. that revelation does not consist of an emanation of truth direct from God, but that it is transmitted from intelligences more exalted than ourselves, and who have therefore comprehended more of the Divine intention and of the laws established by the Creator, but who nevertheless are finite and in consequence liable to error.

The whole of nature may be regarded as a series of degrees of the more and less perfect, and the conception of spiritual existences, varying unspeakably in intelligence and power, is in some measure mirrored in the present world, by the countless and mysterious diversities of intellectual and moral endowment,—of Godlike capacities and aspirations, of confined and grovelling tendencies,—embodied in the human form. The truths apprehended and proclaimed by the former,—are revelations to the latter, who otherwise would never have discovered them for themselves. And such is most probably our relation to the beings of the spiritual sphere,—assuming that any revelation has been vouched to us by supernatural means,—for it seems to me impossible for any being having that finite character attached to our very highest conception of humanity to make the slightest approach to a direct communication with the dazzling and ineffable source of omniscience.

With such ideas of the nature of revelation it is easy to understand how a human being may, in an abnormal state, receive from existences in the spiritual world, impressions consisting of truth and error intermingled in proportions varying according to the nature and exaltation of the beings from which they were communicated. And inasmuch as no truths can be received in perfect purity except the mind be perfectly prepared for their reception and as the highest degree of human intelligence and capability is low on the scale of our conceptions of possibility, the presumption is fully warranted that any revelation to the human race can only be from beings but a few degrees exalted beyond the highest human intelligence, and hence must necessarily contain truths, consisting of the known and the unknown, blended with error, which perhaps alone renders them assimilable by the greater portion of the human race. Such a conception of revelation at once removes the difficulty which will be generally felt in receiving the present work, because its errors remain no longer an obstacle to the belief in its supernatural origin.

For when it is assumed that the knowledge it embodies has been acquired by supernatural means, and that any degree of exaltation and spiritualisation of which the human mind is capable would constitute such a small advance from our condition toward the infinite and infallible source

of all intelligence, that the impossibility of conceiving of any such finite being sustaining a direct and conscious relation with HIM is not in any degree diminished, and that therefore it has been imparted from intermediate beings; the fact of the errors in the present work does not in any way impugn the truthfulness of its source, but becomes perfectly intelligible. Hence we may account for this extraordinary phenomenon of spiritual influx, and for the mixed character of the impressions, some true and some false, by supposing that the Clairvoyant while in the Spirit-World was subject to the influences of beings who once were mortal, and who communicated to him their knowledge and profounder insight into the laws of nature, which they in turn, perhaps, may have received from intelligences beyond themselves. Under such superior guidance we can conceive his mind traversing a vast variety of subjects, and receiving enlightened impressions concerning them, which when reflected to us must cause us to marvel, but which may yet *only be the impressions* of beings a few degrees higher than ourselves, and therefore containing a large admixture of error.

There is no unreasonableness in the presentiment that in the present age, when the creeds and dogmas of the past have lost their influence and vitality, and man has attained a degree of development, unfolding new wants, and feelings, and higher sentiments; and when his faith in the immortality of the soul has become weakened and almost annihilated by his struggles with material nature, and his purely analytical and inductive modes of obtaining knowledge;—a new revelation suited to his enlarged views and more spiritual needs should be vouchsafed. And it may be that we are on the verge of an era when this mysterious and mediatorial element between mind and mind, the magnetic fluid, will open up to us a means of intellectual acquisition and psychical experience, more commensurate with our yet unfolded capacities and our boundless desires.

JOHN CHAPMAN.

LONDON, 142, STRAND,
Dec. 6, 1847.

SCRIBE'S INTRODUCTION.

BIOGRAPHICAL SKETCH OF THE AUTHOR, AND HISTORY OF THE PRODUCTION OF THIS VOLUME.

A WORK of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, the philosophy of which is explained, from the obstructing influence of the material organization, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual Universe. It treats upon subjects of the profoundest interest and of the most unspeakable importance to the human race; and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology, it is certainly no more than just that the world should be furnished with a plain, concise, yet circumstantial account of the author of the book, with a history of its origin and production, and with the means of either verifying or refuting what is said concerning the *source* from which it sprang, and the means employed in its production. A few preliminary remarks, however, are deemed proper as introductory to the statements herein to be submitted.

It is obvious to every intelligent mind that the condition of the human race, socially, nationally, mentally, and spiritually, is continually *changing*. There is at present no civilized nation upon the globe which does not present a totally different aspect as to manners, customs, social structure, science, art, religion, and all the conventionalisms of life, from any nation existing upon the earth four thousand years ago. Every period of human history shows, upon the whole, a distinct *progress* in the condition of mankind beyond that of previous periods. Instances of apparent retrogression, as in the cases of the various catastrophes that have occurred at different periods during the geological history of the earth, only exhibit the apparent disorder incident to a transition from a lower to a higher state of development. In passing through the uncouth semi-barbarism of the early ages to the refinements and intellectual and artistic attainments of the nineteenth century, the race has of course passed through every *intermediate* stage of cultivation; and a close observation and analysis will prove that every decided stage of human progress has been accompanied by new and distinct mental and social *wants*; and in order that these might be duly supplied, *new resources* have been invariably opened, and *new instrumentalities* have been instituted.

It would require but little argument, therefore, aside from the fact that change is perpetual, to prove that the mental and social wants of the present differ essentially from those of any previous generation. Perhaps at no period in the world's history so little characterized by revolutionary violence, has the general mental and social condition of mankind undergone changes so marked and conspicuous as during the last century. In respect to all matters of *science*, particularly, has there been an immense unfolding; and the mechanical and economic *arts* have been correspondingly improved. The *seven* seals of the great geological book have been broken, and its rocky leaves have disclosed the physical history of the earth for millions of years. Powerful telescopes have penetrated the abysses of space, and the grandeur and harmony of the Universe have been unfolded to an extent far transcending all previous conception: and the researches in the departments of chemistry, physiology, and comparative anatomy, are constantly proving more and more conspicuously that all things are but parts inseparably connected in one grand System. All these sublime results of science tend to expand the mind beyond the narrow circle of which *self* is the centre, and to unite the soul with those things which it beholds, contemplates, and admires. Man is thus made deeply sensible that he is a mere *atom* in infinite space, surrounded by beings and creations unspeakably more important than himself; and as he contemplates the wide-spread fields of creation, teeming with tokens of impartial favor, a flame of philanthropy is enkindled in his soul that consumes all narrow prejudices and selfish inclinations, and he sympathizes with universal Man as the great *Body*, of which he is a mere *organ*.

Such are the moral and social tendencies of the science of the age, even considering the same in the more abstract point of view. But from the same source more important influences indirectly arise. From the materials of science the busy hand of mechanism is forming filaments to bind together the extremities of each nation, and is developing the resources, exchanging the commodities, and harmonizing the interests, of every clime. Iron steeds, nerved by the stimulus of the expanding vapor, are plunging through the ocean, measuring the distance between the two hemispheres by the lapse of a few days, or prancing to and fro in the earth, facilitating exchanges and promoting friendly intercourse between all communities and people. The imponderable elements have been laid under contribution, and, by the subtle agency of the electric fluid, man converses with his neighbor at the distance of a thousand miles with the same facility with which two would converse a few rods apart. The veins, and arteries, and nerves, of the great *Body* of humanity, are thus being developed, in the form of steamships, and railroads, and magnetic telegraphs, and its muscles and sinews are being unfolded in the form of labor-saving and productive machinery. And all science and art tend powerfully to extend the fibres and channels of communication thus being unfolded, throughout the whole earth, and thus to form of the whole race one harmonious *Body*, possessing one common spring of action, one common social and theological system, and bound together with one chain of sympathy running through all its diversified parts.

Such, we say, are the conspicuous and powerful tendencies of all the scientific and artistic attainments of the age. But to these tendencies there exist the most powerful obstructions, which have thus far defied all attempts of phi-

lanthropists and reformers to remove. These obstructions consist in the local prejudices, and the social, national, commercial, and theological *antagonisms*, that prevail throughout the whole earth. All men and communities are anxious for the establishment of a more intimate unity in the race, but each desires that this unity should be founded on the basis of his own peculiar system. The Calvinist would have the whole world form one harmonious brotherhood, possessing one faith, one hope, and one baptism, but then he would have them all Calvinists; the Arminian desires the same union, but only on the basis of his own theological system. The Catholic desires that all should become Catholics, and only on this ground will he consent to a union with others. The Jews desire a unity of the race, but they desire first to be restored to the land of Palestine, and then that all Gentile nations should unite as their subordinates under the reign of their expected Messiah. The intelligent Mohammedan desires the establishment and perfection of the universal brotherhood, but he demands that every man should first devoutly exclaim, "Allah is God, and Mohammed is his prophet." And the same remarks might with equal propriety be extended to all parties, sects, denominations, and religionists, throughout the whole earth. All are equally sincere in their opinions, and equally zealous in their proclamation, each believing that his own system is sanctioned by the Deity; though as the devotees of all social, national, and especially theological systems, derive their opinions from the fortuitous circumstances of birth and early education, it is impossible that more than *one* out of the thousand can be right, and the extreme probability is that *all* are wrong. And while the followers of each system pray fervently and labor diligently for the conversion of the whole world, all are mutually and *purposely* obstructing the efforts of each other; and the obstruction creates impatience, jealousy, bigotry, fanaticism, and every species of hostility and persecution that now so unhappily distract the human race, and array brother against brother, and community against community, causing the truly philanthropic soul to weep in hopeless despondency.

It is clear to every mind that so long as these diversified antagonisms in society exist throughout the world, so long that universal peace, brotherly love, and social and national unity, so devoutly to be desired, *can not possibly* take place. The all-absorbing desire of the enlightened philanthropist, therefore, is that these antagonisms may be removed by the institution of some grand and universal System of thought and action, based upon the nature of things and the true relations of men to each other. This, therefore, should be considered as the true and great leading *want* of the human mind at the present more than at any previous age of the world; and who shall judge *à priori* that in the unvarying laws of the All-Wise Being, provisions may not have been made to supply *this* as well as all real wants of the human race at all previous ages? And when to the foregoing remarks is superadded the consideration that neither reason nor any previous revelation authorizes the belief that the channels of spiritual communication with this lower world have been permanently closed, may we not expect a respectful attention to the following statement and remarks, and also such a candid perusal of the volume herewith submitted, as may enable the reader properly to judge what relation (if any) the same bears to those very demands of the age which are of all others the most pressing?—

ANDREW JACKSON DAVIS, the youthful author of this book, is, while in his normal state, distinguished by no mental or physical peculiarities that would be likely to excite the particular attention of any merely superficial observer. He is of the ordinary stature, with a well-proportioned physical frame, possessing a bilious-sanguine-nervous temperament. His features are prominent, and his head is of the medium size, and very smoothly developed, especially in the frontal and coronal regions. The base of the brain is small, except in the region of the perceptive, which are prominent. The head is covered with a profusion of jet-black hair. The expression of his countenance is mild, placid, and indicative of a peculiar degree of frankness and benevolence; and from his eyes beams forth a peculiar radiance which we have never witnessed in any other person. This is especially the case in his moments of interior meditation and mental expansion. His inferior passions are only moderately developed, and are completely under the control of reason and the moral sentiments. During daily intercourse with him for eighteen months, we have never known him to manifest the least degree of anger or impatience, though we have known him to be severely tried. He is very fond of congenial society, though he is peculiarly sensitive to what are in his book called the "spheres" of certain individuals, or the influence or *atmosphere* emanating from them. Thus he is instinctively either attracted to or repelled from a man on first coming into his presence, and from the same cause he generally forms a judgment of human character at first sight, which, as to accuracy, we have seldom if ever known to fail. This sensitiveness to *spheres* forms a striking trait in his character. He has a most ardent and devoted attachment to his friends. He recognises no enemies, though the presence of some persons, especially of those who are conceited, bigoted, or dogmatical, seems to give him pain; and such he accordingly avoids. To congenial spirits he is inclined to be communicative; and his address is natural and easy, though devoid of all artificiality. His disposition is characterized by an equanimity and cheerfulness which apparently no circumstance, however depressing, can disturb. His mind acts with vivacity, and he is rather strongly inclined to mirthfulness, though he informs us that this latter characteristic is often assumed in order to counteract a natural tendency of the mind to *abstraction*, which forms another *marked* trait in his character. His imaginative faculties are well developed, though not so as to form a prominent trait in his character. A supreme *love of truth* is the central point around which all his moral faculties revolve. Hence he holds himself entirely open to conviction from all sources of information, and is ever ready to abandon preconceived opinions, however ardently cherished, the moment he finds they are erroneous. It is from this cause that he manifests the utmost unconcern when his pretensions are attacked. His *benevolence* is very active and steadfast, and is not confined to friends, associates, party, or sect, but extends to all classes of mankind. He thus takes the utmost pleasure in relieving distress and in bestowing favors whenever opportunity affords, though his bestowments are always graduated by an acute discrimination of the capacities of the individuals to appreciate and profitably employ them. His perceptive and reflective faculties are well and evenly developed; and the most prominent point in his intellectual character is an easy and instinctive comprehension of great general principles and laws that govern Nature and Mankind. His intellectual harmoniously blend with his moral fac-

ulties to form a perfectly-balanced character ; and as all his faculties are in a *nearly* equal state of development, he is remarkably free from exaggeration or "angular forms of thought," and is disposed to give to each subject which he comprehends, all the importance which *really* and *naturally* belongs to it, but no more. Hence his judgment is matured to a degree seldom witnessed in those of a more mature age ; and what, perhaps, is still more remarkable than all is, that all his leading mental operations and outward actions appear to be governed by a species of *interior prompting*. Upon the whole, therefore, he may be considered as a most amiable, simple-hearted, truth-loving, and unsophisticated young man, being disconnected from all sects, parties, creeds, and denominations, and governed solely by his own *intuitions*.

Such is a description of his character while in his normal state, as it has appeared to us during daily intercourse with him for the last eighteen months. And it is owing to his peculiar physical and mental constitution that he has been enabled, by the assistance of magnetism, to abstract himself from the gross tangibilities of the outer world, and enter that state of exceeding spiritual exaltation and mental expansion that has enabled him to dictate the book now submitted to the world.

But the mind given mainly to sensuous processes of reasoning, in order to feel justified in reposing full confidence in the authenticity of this book, will require some account (such as he may either verify or refute) of Mr. Davis's past history, of his acquirements by ordinary processes of education and mental discipline, and of the origin and production of this book. This reasonable demand shall be gratified to the extent of our present ability ; and the main facts shall be substantiated by the testimony of disinterested persons.

• A singular instance, showing Mr. Davis's indifference to things of no practical importance, consists in the fact that he did not until recently know where he was born. At the earliest period to which his recollection extends, he resided with his parents in the township of Hyde Park, Dutchess county, New York ; and during two summers of his residence in that township, he was also employed by Mr. W. W. Woodworth in the capacity of a keeper of cattle. But his father recently informed us that he was born in Bloominggrove, Orange county, New York, and that on the 11th of August, 1847, he will be twenty-one years of age — according to which he must have been born on the 11th of August, 1826. From Hyde Park he removed, with his father, to Poughkeepsie, on the first of September, 1838, after which, for some eighteen months, he worked with his father at his trade. Immediately after this he was engaged in the grocery of Mr. Nicholas Lawrence, which store his father subsequently purchased, and in which he continued until the spring of 1841, when he bound himself as an apprentice to Mr. Ira Armstrong.

His father is a simple-hearted unsophisticated man, who follows the respectable occupation of a shoemaker ; and so far as this world's goods are concerned, he has always been very poor. His mother (long since deceased), we are informed, was one of those gentle beings whose supreme delight it is to mingle in scenes of sickness and sorrow, and to administer to the relief of suffering humanity. Neither father nor mother was particularly inclined to intellectual pursuits, and hence they felt no anxiety to bestow an education upon their son extending beyond the simplest rudiments that may be acquired in a common school. Owing to this fact, in connexion with the straitened financial

circumstances of the parents, the boy's school tuition was confined to about five months, during which time he learned to read imperfectly, to write a fair hand, and to do simple sums in arithmetic. From early youth, therefore, until he entered on his clairvoyance career, he was mostly kept at such manual employments as were adapted to his age, during which time his little earnings and affectionate attentions contributed greatly to the support of his immediate family connexions. With these duties and responsibilities constantly pressing upon his mind, he had neither desire nor opportunity to study and inform himself even upon the simplest branches of science, history, or general literature. During the intervals between his hours of employment he was never known to frequent public libraries, and was seldom known to take up a book; and his very limited reading was confined to a few juvenile productions, fugitive essays, and light romances, not, perhaps, comprising over four hundred or five hundred pages at most; and even this little reading was pursued in the most desultory manner. The frankness, openness, and sincerity, which have characterized the boy from infancy to the present moment, and the probabilities arising from his youth and inexperience in the arts of the world, forbid entirely the suspicion that he could have been pursuing in secret any sinister designs upon the credulity of the world; and the restrictions which poverty imposed upon his mental exertions, and the ten thousand incidentals connected with a daily and hourly intercourse of some one or more persons with him, absolutely forbid the possibility of his having in *secret* carried on a design of this kind, even had he been *morally* capable of a fraud so palpable.

The foregoing facts are gathered from incidental and free conversations with different persons who were familiarly acquainted with the young man from early youth up to his forming a connexion with Dr. Lyon, and removing to New York, in August, 1845. To these statements we will add the following testimonies from respectable citizens, the first of Hyde Park, the next three of Poughkeepsie, and the last from Rev. A. R. Bartlett, now of Chicago:—

HYDE PARK, *January 2, 1847.*

DEAR SIR: In answer to yours of the 30th December last, asking some information respecting A. J. Davis, I can only say that he was born in this town* of poor but respectable parents. His father, during the period of his (A. J.'s) early youth, was in my employ some three or four years, during which time I saw the boy almost every day. There was nothing remarkable in him, unless it might have been an inquiring disposition, which, however, was not remarkable to a very great extent. He was of good moral character. His only facilities for obtaining an education were such as are afforded by a district school, which he was not much disposed to attend. As to his natural talents, there was nothing that I ever saw to induce the belief that they were either above or below mediocrity. In short, he was what might have been, called an ordinary, civil, well-disposed boy.

Yours, respectfully,

JOHN HINCHMAN.

POUGHKEEPSIE, *January 2, 1847.*

FRIEND WM. FISHBOUGH: Thine of the 30th of last month is received, requesting of me to give thee what information I am in possession of in relation to the character, habits, &c., of A. J. Davis while a resident of our village.

The first I knew of him was when about sixteen years of age, while he was an apprentice to the shoemaking business; and from that time I saw him very frequently until he left the place, which was from two to three years after, I think. As to his character and habits, I always believed them to be good; and his opportunities of instruction, if he had any, were very limited. I believe him to be an uneducated young man, and of very humble parentage.

Very respectfully thy friend,

E. C. SOUTHWICK.

*That is a mistake, according to the statement of his father, mentioned above.

POUGHKEEPSIE, *January 21, 1847.*

DEAR SIR: In complying with your request, to write you an account of what I know, whether favorable or otherwise, of the character, habits, education, &c., of Mr. A. J. Davis, permit me to express my satisfaction at being enabled to render you an account which is favorable. I have enjoyed a personal acquaintance of three years with Mr. Davis, under circumstances favorable to obtaining a correct knowledge of his character, &c.; and so fully persuaded am I of his moral worth and integrity, that I would not hesitate to place implicit confidence in him under the most trying circumstances. From seeing and conversing with him almost daily during the first year of our acquaintance, and from the frequent subsequent intercourse we have had, I have the assurance to think I know him as well as any other person; and such is the opinion I have formed of him. His honesty, his frankness, his veracity, his sensibility—in short, his virtue to the fullest extent in which this word can be understood, are worthy of all praise. Of his education (that which he obtained at school or from books, I mean), I am constrained to say it is of a very limited character, he having never received more than about five months' schooling, as he has often stated to me; which statement is corroborated by the testimony of those who have known him from his childhood. His reading has also been limited, and of a character calculated to yield him no great benefit. It has served as a mere pastime—a mere gratification for the moment. Indeed, he seemed to have no higher end in it than amusement for the time being.

Yours, very respectfully,

S. S. LAPHAM.

The following letter from Mr. Armstrong, to whom young Davis was an apprentice for about two years, is deserving of particular attention:—

POUGHKEEPSIE, *January 9, 1847.*

DEAR SIR: Your letter was received a few days ago, but I have lacked time to answer it, before now. The world, you say, may yet ask, Who is A. J. Davis? To this question, so far as I am able, it shall have a frank and truthful answer. With the early life of A. J. Davis I am altogether unacquainted, except from his own account of it, sustained by the testimony of others. His father was in exceedingly straitened circumstances; so much so, that Jackson was in very early life, and long before I knew him, compelled to toil and watchfulness to aid in supporting his father's family. I have often thought that it was this circumstance more than any other which gave him habits of steadiness and sobriety far beyond his years. He was, I think, near fifteen when I first became acquainted with him. I had occasion for the services of a boy somewhat acquainted with the shoe-trade, and employed him for a fortnight to assist me. During this time, I was so much pleased with his good sense and industry, that, upon his own solicitation and the wish of his father, I took him as an apprentice. His education barely amounted to a knowledge of reading, writing, and the rudiments of arithmetic. His reading was exceedingly limited, and confined to that of a light and juvenile description. During his two years of apprenticeship, he established a character for faithfulness and integrity not to be surpassed, and which is seldom equalled. There was no probability that we should have parted before the conclusion of his apprenticeship, for we were mutually satisfied with each other. But Mesmerism stepped in between us; and Jackson being thought a prodigy in prescribing for and curing disease, we parted, with the understanding that our separation was to be but temporary. But circumstances have made it perpetual, so far as apprenticeship is concerned.

Yours,

IRA ARMSTRONG.

Rev. A. R. Bartlett, now of Chicago, and author of the following letter, was formerly a settled and esteemed pastor in Poughkeepsie:—

CHICAGO, *March 31, 1847.*

MR. FISHBROUGH: You ask me for a frank statement of what I know of the mental and moral character, opportunities, acquirements, &c., of A. J. Davis, during the period of my intercourse and acquaintance with him. In reply, permit me to say that I first became acquainted with A. J. Davis in Poughkeepsie, N. Y., early in the year 1842. At that time, and until his services were wholly absorbed by the mesmeric art, he was engaged in the business of shoemaking. He had no mother living; his father was very industrious, but poor. Hence, at a tender age, the subject of this sketch was thrown to a great extent, if not wholly, upon his own exertions for the means of support and progress. This, at least, was his condition when I formed his

acquaintance. What his earliest opportunities may have been, I can not testify from personal knowledge. But at the date of our intimacy, no one could resist the conviction that his advantages had not been sufficient to give him common proficiency in the simplest elements of the English language. Decided disadvantages were, all around him, and so continued, so far as obtaining an education was concerned; for during my acquaintance with him, which was most intimate from A. D. 1842 to 1845 (and continued by correspondence till recently), he had not an hour's schooling, nor could he have afforded it consistently with his circumstances. Yet he possessed an inquiring mind—loved books, especially controversial religious works, which he always preferred, whenever he could borrow them and obtain leisure for their perusal. Hence, he was indebted to his individual exertions for some creditable advances which he made in knowledge. He became a good thinker. Still, his natural method of communication at times tended to obscure his thoughts, through a misuse of words. His orthography and syntax were often faulty.

The singular powers claimed for Mr. Davis were first brought into public notice by the experimental assistance of Mr. William Levingston, by whom he continued to be mesmerized for many months. This was not far from October, 1843. In his natural appearance, deportment, or opportunities, no change was observable at this or any other period of my acquaintance with him. There was nothing in his general deportment or character that would attract the attention of those who were not his intimates, except it might be the fact that he had few associates of his own age, and preferred the society of more experienced men: though a few companions suited him better than many. He was always fond of asking questions, but had no power to conceal his object in proposing them; very communicative to those whom he regarded as friends—moderately so to others. His veracity, so far as I have been able to observe—and I have criticised him closely—could be depended upon. I know that he would suffer much inconvenience rather than descend to untruthfulness. He was always cheerful and pleasant, and at times rather inclined to levity through the natural exuberance of his spirits. Over the latter, however, he held a strong control. He was rather devotional in his feelings, with very strong sympathies in behalf of the struggling and suffering; an ardent temperance man; and his moral character was worthy of general approbation. Indeed, I fully believe that he aimed to be governed by high and holy principles. That I am qualified to make the above statements you can easily judge, when I tell you that, as long as opportunity allowed, we were intimate almost without reserve, and the mutual confidants of each other.

A. R. BARTLETT.

Many more testimonies of like tenor with the above might be collected, but these are deemed sufficient, at least for the present.

We will now present a brief history of Mr. Davis's career in clairvoyance, including an account of the origin and production of this book.

In the autumn of 1843, a Mr. Grimes delivered in Poughkeepsie a number of lectures on Animal Magnetism, performing during his course a number of illustrative experiments. Among the persons on whom Mr. Grimes essayed to operate was young Davis; but in this instance his most powerful efforts failed to produce any apparent effect. By his lectures and the successful experiments accompanying them, however, considerable excitement was created in the village concerning this important branch of psychological science; and among others who were induced to test their own powers in producing the magnetic phenomenon, was Mr. WILLIAM LEVINGSTON. Young Davis happening into the tailor-shop of Mr. Levingston during the general excitement, the latter gentleman proposed a trial to magnetize him. The experiment which followed succeeded; and the boy exhibited powers of clairvoyance which were truly surprising. A great variety of tests were submitted, such as requiring him to visit and describe places which he had never seen; to read from a closed volume with his eyes bandaged, &c.; and the result was to establish his power of interior sight beyond dispute. This experiment took place about the first of December, 1843.

From that time forward the boy was frequently thrown into the abnormal state, and Mr. Levingston's house was for months the common resort of the curious who were indiscriminately invited to come and witness the experiments. But after submitting for two or three months to all species of tests for no other purpose than that of gratifying curiosity and establishing the reality of the clairvoyant state, the boy, while in the latter state, protested against being longer subjected to any tests, except such as might involve matters of practical utility — informing Mr. Levingston that the great object of his powers in the stage of development to which they had then attained, was to enable him to examine, and prescribe for, *the diseased*. Shortly after this, he left Mr. Armstrong, to whom he was an apprentice, and entered, with his magnetizer Mr. L., into the exclusive employment of treating the diseased, in which employment, as it appears from all the testimonies we have received, he was surprisingly successful. Not long after this, and by progressive stages, his *scientific* powers became immensely unfolded; and there was no science the general principles and much of minutiae of which he did not seem to comprehend while in his abnormal state. He also from time to time presented many novel and highly-interesting ideas concerning the nature and powers of the human soul, seeming to demonstrate an intimate connexion between the present and the spirit world.

On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of the most surprising character. For the greater part of the time during two days, he seemed to be entirely insensible to all external things, and to live wholly in the interior world. Possessing, however, an increased power over his physical system, he travelled a long distance during this time, without any apparent fatigue. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world. The process by which this information was received, with many other things of intense interest, shall be made public after questions by which the phenomena may be rationalized shall have been more thoroughly discussed on independent grounds. By minds duly prepared, it may now be conceived on reading the portion of this volume which treats on the Spiritual Spheres.

The reader is now requested to observe that, according to the foregoing statements (which are open to refutation if false), the first magnetic experiment performed on Mr. Davis by Mr. Levingston was manifestly suggested by the prevailing excitement growing out of Mr. Grimes's lectures and experiments — it was apparently the casual prompting of a momentary thought, and not the result of a long-premeditated and ingeniously-arranged plot. Let it also be observed that on the performance of this first experiment, the boy Davis *suddenly* became a general object of interest such as he had not been before, and was freely visited and tested by numerous persons while he was (*professedly* at least) under the influence of magnetism. Now unless the reality of *some* strange abnormal condition is admitted, some more rational explanation should certainly be given of this uneducated, unsophisticated young boy thus *suddenly*, and to all appearance *accidentally*, being brought out from obscurity, and becoming a public wonder on account of his strange and inexplicable powers. But if an actual abnormal and inexplicable condition is admitted, the reader

should reflect before deciding against the possibility of anything that is claimed as growing out of that condition in a due state of development.

If, from the time the boy was first magnetized until the time he left Mr. Armstrong (which was some three months or more subsequently), the former had made any considerable effort by *reading* to inform himself upon anatomical, physiological, astronomical, geological, or psychological subjects, the latter would certainly have discovered the fact and mentioned it in his letter which we have inserted above. Besides, the proficiency in these subjects which could have been made under those circumstances by such a boy, could have been but little even with the most diligent efforts.

Up to this time, therefore, his education, according to Mr. Armstrong, "barely amounted to a knowledge of reading, writing, and the rudiments of arithmetic" — and "his reading was exceedingly limited and confined to that of a light and juvenile description." At this period (which was in March, 1844) we find him entering on a career of medical practice, in which he sustained himself to the utmost satisfaction of all patients who gave him a fair trial, until April 10, 1847, after which time he ceased to be magnetized for an indefinite period.

During Mr. Davis's exclusive connexion with Mr. Levingston (which was from March, 1844, to August, 1845), his opportunities for acquiring information by external processes were but little if any more extensive than they had been before. Mr. L. having for the previous part of his life been absorbed in the respectable occupation of a tailor, had not been able to store his mind with the scientific and philosophic knowledge which could have qualified him to impart any important instruction to the young man. Nor did he even *understand* many of the anatomical and medical technicalities which the clairvoyant would frequently use in his examinations and prescriptions. Nor did Mr. L. possess a *library* from which the young man could have derived any important aid in developing his mind to the immense extent necessary to the composition of this book. Thus the Rev. Mr. Bartlett, in his letter above inserted, whose intimate acquaintance with Mr. Davis, according to his own statement, extended from early in 1842 to 1845, says of the latter, in speaking of the first few months of his clairvoyance-career, "*In his natural appearance, deportment, or opportunities, no change was observable at this or any other period of my acquaintance with him.*"

Mr. Davis's connexion with Mr. Levingston continued for some eighteen months, during the fore part of which period their associate labors were confined mostly to Poughkeepsie, but toward the latter part they made frequent excursions to Danbury and Bridgeport, Connecticut, in all of which places they had more or less patients. And wherever Davis went he was an object of intense curiosity, and his movements were as a consequence *closely observed*, not only while in his abnormal but while in his ordinary state. In each of those places, therefore, he was well known by numerous persons; and no one among them has ever observed any reliable indication on his part of a studious habit: or if they have, they will give forth, not their vague *surmises*, but the *tangible facts* susceptible of *proof*, and *so far* our statement will be considered as refuted. Indeed, the desultory life which he led during this period was very unfavorable to study, especially to *that kind* of study which could have afforded any assistance in the production of the book now before the reader. When not travelling, he was on an average thrown into the abnormal state twice a day for

the purpose of attending to the diseased ; and most of the time while in the ordinary state, he spent in some light manual exercise, in walking, or in visiting his friends ; and he spent little or no time in solitude.

The writer of this first became acquainted with Mr. Davis in July, 1844, being at that time on a professional visit to Poughkeepsie. He was then nearly eighteen years of age, appeared to be of rather slender constitution, and exhibited some of the marks of delicate health. We then had a long conversation with him, during which he appeared very communicative, and unbosomed himself with great simplicity ; and from the thousand little indications incidentally connected with his manner, pronunciation, use of language, the form and character of his thoughts, &c., we were irresistibly impressed that he was a young man of very little school education, having almost no acquaintance with books, and totally uninstructed in the arts and conventionalities of the world. His mind, however, indicated a delicate susceptibility to impressions, and a capacity to comprehend natural principles which we had witnessed in but few of his age. Still his unique style of expression irresistibly proved that his own heart within, and the invariable indications of Nature without, were almost the only books which he had perused.

We also at the same time heard him examine a number of patients while in the clairvoyant state. While in the latter state he appeared as if metamorphosed into a totally different being. 'The human system seemed entirely transparent to him, and to our utter astonishment he employed the technical terms of anatomy, physiology, and *materia medica*, as familiarly as household words ! Our surprise was equally excited by the *exceeding clearness* with which he described and reasoned upon the nature, origin, and progress of a disease, and concerning the appropriate means to employ for its removal. From infallible indications presented, we saw that there could be no collusion or deception, and no such thing as receiving his impressions sympathetically by the mind of the magnetizer. From that time we neither saw nor heard of more of young Davis until the next May.

In February, 1845, Mr. Davis being (with his magnetizer) in Bridgeport, Connecticut, attending to such patients as required his services, formed an acquaintance with Dr. S. S. Lyon, the magnetizer connected with him during the delivery of this book, and who was at that time a successful medical practitioner in Bridgeport. Dr. Lyon had previously been an unbeliever in clairvoyance, but the evidence of its truth, as presented in the case of young Davis, proved too powerful for him to resist ; and under a deep conviction of its importance, he did not hesitate to render it his open encouragement, and to avail himself of the clairvoyant's advice in the treatment of some difficult cases of disease then under his charge.

In the following May, the writer of this happening to be at Bridgeport, accidentally fell in with Mr. Davis and Mr. Livingston, who were then at that place on business connected with their occupation. During a most interesting consultation which we then, in company with Rev. S. B. Brittan and several other gentlemen, enjoyed with the clairvoyant, in respect to various scientific and spiritual subjects, we learned for the first time that he was soon to commence a series of lectures and revelations upon subjects such as are embraced in this book. But not until about thirty hours previous to the commencement of these lectures, as will hereafter be shown, had we the least anticipation of being connected with him as his reporter.

About the first of the following August, Mr. Davis, while in the clairvoyant state, *voluntarily* chose Dr. Lyon to be his magnetizer during the delivery of this book, this choice neither having been solicited nor in the least degree anticipated by Dr. L., until it was announced. In obedience to the direction of the clairvoyant, Dr. Lyon immediately relinquished a remunerative and increasing practice in Bridgeport, and removed to New York, in which city the clairvoyant decided that the revelations should be delivered. The object of so early a removal to that city was, to establish, before the lectures commenced, a medical practice that might in some measure assist in sustaining them while said lectures were in progress.

During the three months which Mr. Davis spent in New York previously to the commencement of this book, he was thrown into the abnormal state at an average of twice a day, at least four hours of each day being thus consumed by the duties of his occupation. Being, as usual, an object of great curiosity, he received the calls of many persons who sought his acquaintance, both while in the normal and abnormal state; and the intervals between his sittings for the treatment of disease were known to be occupied chiefly in conversation, in writing to his friends, in playing on his accordion, or in walking; and all evidences conspired against the idea that he was *habitually inclined* to books. *He remained, then, up to the commencement of his lectures, the uneducated, unsophisticated child of Nature, entirely free from the creeds, theories, and philosophies of the world: and up to this day, he has never been inclined to seek the society of scientific men, but has rather avoided them.* If the foregoing somewhat circumstantial history of his life is untrue in any particular essentially involving the object for which it is here presented, it will, considering the *immense interests* that are at stake, *certainly be refuted*; for we have thus unreservedly laid open the subject to the investigation of the whole world.

On the 27th of November, 1845, residing at the time in New Haven, Connecticut, we received per mail a note from Dr. Lyon, stating that we had been appointed by Mr. Davis, while in the clairvoyant state, as the scribe to report and prepare for the press his lectures which were to commence immediately. This appointment was entirely unsolicited (we will not say undesired) by ourselves; and so far from anticipating such an honor, we were then busily engaged in making arrangements to remove to Massachusetts. The next day, however, we embarked for New York, and in the evening wrote Mr. Davis's first lecture at his dictation — subsequently agreeing to write and prepare the whole for the press.

Before Mr. Davis commenced his lectures, he voluntarily, while in the abnormal state, chose the three witnesses mentioned in his address to the world, to be present as their circumstances would allow, at the delivery of the lectures, in order to be able to testify of the medium through which they were given. Rev. J. N. Parker has since removed to Boston; Theron R. Lapham resides at present at Poughkeepsie, New York; and T. Lea Smith, M. D., is in Bermuda. The twenty-three *incidental* witnesses mentioned in the note on page 2 of the address to the world, are all still living, except James Victor Wilson, and he has left his testimony behind.* Either of the living witnesses is open to con-

* A few days before this esteemed and highly-worthy young man departed to the other world, he published an interesting pamphlet entitled "Magnetism and Clairvoyance Explained, inculcated, and applied," in which he says, "The world will be

sultation ; and each will testify to portions of the book being delivered in his presence by Mr. Davis while under the influence of magnetism — to the original manuscripts of which portions (which are carefully preserved) they may find their signatures attached.

The number of witnesses whose names are mentioned were deemed sufficient : if their testimony is not received, especially when it is ascertained that they (or at least as many of them as we are familiarly acquainted with) are men of irreproachable character, it is not probable that that of a thousand others would share a fate essentially different. During the delivery of each lecture the clairvoyant required that the utmost tranquillity, both mental and physical, should be preserved in the room. While in the sphere of the body (a phrase hereafter to be explained), excitement of any kind always disturbed him, as did also the presence of persons whose “spheres” were uncongenial. Hence an indiscriminate admittance of persons to the lectures would have been as impracticable as it was unnecessary. Yet such applicants as were actuated by a supreme desire to know the *truth* irrespective of their *previous opinions*, were generally admitted to a number ranging from one to six, whether they were believers or unbelievers in Clairvoyance, and such persons were always instantly distinguished by the lecturer while in his superior state.

Shortly after the lectures commenced, and several times during their progress, accounts were, in various journals, published of the same, and of the nature of some of the developments, and investigation was invited from all persons who might feel disposed to inquire into the facts stated. Our rooms, when the clairvoyant was not lecturing, were freely accessible to all persons, from seven o'clock in the morning until ten o'clock in the evening, including the hours of medical examinations. All questions were promptly and candidly answered, and the clairvoyant's manuscripts were always open to the inspection of the curious ; and if any *responsible* person, among the thousands who called on us from all parts of the United States, during the fifteen months while the book was in progress, discovered at any time the extensive tomes and paraphernalia of a profound student into the mysteries of *the whole material and spiritual Universe* ; or if Mr. Davis was ever discovered in the act of receiving scientific or philosophical instruction from those capable of one half the range of thought, and of consistent and consecutive argument displayed in this book,

shortly apprized of a triumph of Clairvoyance through the celebrated Mr. Davis, which millions will be totally unprepared for. During the past year, this uneducated, unsophisticated, and amiable young man, has been delivering verbally, day by day, a comprehensive, well-planned, and extraordinary Book — relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to Man in his innumerable modes of existence, to God in the unfathomable abysses of his Love, Power, and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examinations or in his scientific disclosures, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state. The two new planets of our system recently conjectured were described in Davis's manuscripts fourteen months ago [March 15 and 16, 1846]. I have seen him discoursing in a most angelic manner for more than four hours in succession.”

he will of course make the same known to the world by proof on which the public may rely, always being careful to distinguish properly between vague imaginings and tangible fact. And if it is even admitted that a youth of twenty years, with five months' school tuition, and having been subjected throughout his life to the most unfavorable circumstances, could, unknown to his most intimate associates, have familiarized his mind, by any *external* process, with all important writings extant in *all languages*, upon the subject of cosmogony, astronomy, geology, ethnology, archæology, mythology, theology, psychology, history, metaphysics, &c., &c., &c. — the *wisdom* with which *gleentings* have been made from all these, the ability displayed in their classification, the bold and familiar criticism displayed in reference to them all, and especially the soaring flights of mind into regions not previously explored by any earthly being, will constitute a phenomenon still demanding explanation.

The fact is, however, it is known to an absolute moral *certainty* to Mr. Davis's most intimate acquaintances, that he was, while in his normal state, totally uninformed on all the great leading subjects treated in his book, *until he perused the manuscripts of his own lectures*.

The question whether Mr. Davis may not have received much of the contents of this book by sympathetic influx from the minds of those associated with him, we would prefer to have discussed by others, if, indeed, such a question can possibly occur. Suffice it say, that, for the best of reasons, *we know* that such a thing could not be. Many facts, principles, and theories, are presented in this volume which were before totally unconceived and unbeliev'd by either of Mr. Davis's associates, especially on cosmological, theological, and spiritual subjects. One of Mr. Davis's associates, at least, has been truly pronounced as in a merely "rudimental state" (see page 3 of the author's address to the world); and the other we presume would have as little difficulty in proving that his mind has not been overburthened with knowledge upon the subjects herein discussed. Should it be necessary, the evidence touching this point will be presented hereafter, though this may not be the most gratifying to the personal vanity of him upon whom may devolve the task of setting it forth to the world.

If this law of sympathetic influx, however, is *admitted*, it should be duly *explained* and *defined* before the conclusion is formed that it may not, under favorable circumstances, be a medium through which *spirits* of the higher world may transmit their knowledge to mankind on earth. Certainly the sympathetic transmission of a thought from one person to another, while both are in the body, is quite as inexplicable as would be the transmission of the thoughts of a disembodied spirit to a person rendered duly susceptible to sympathetic influx. As touching this subject, however, see the author's remarks on Animal Magnetism, Clairvoyance, and the source of his impressions in the forepart of this volume, in which the nature and ground of his claims are duly set forth.

If the foregoing statements concerning Mr. Davis's past life, opportunities, acquisitions, &c., are correct, then it irresistibly follows that this book must have been dictated by some other and higher source of information than that accessible to the physical senses. That source of information we claim to be the SPIRITUAL WORLD. The evidence of this will be apparent on a perusal of the whole volume, and especially of that portion of it which is comprised between pages 33 and 57.

We will now proceed to describe the process of the production of this book, and the phenomena connected therewith:—

In the first place, the magnetizer and magnetizee are seated in easy positions facing each other. The ordinary manipulations are then performed, from three to five minutes being required for the completion of the process. A sudden convulsion of the muscles, such as is produced by an electric shock, indicates that the subject is duly magnetized, immediately after which his eyes are bandaged to protect them from the light. He then remains speechless for some four or five minutes, and motionless, with the exception of an occasional sudden convulsion of the muscles. One of these convulsions at length brings him to a state of external consciousness, and gives him perfect command over the muscles of the system and the organs of speech. He next assumes a position inclined either to the right or to the left, and becomes cold, rigid, motionless, and insensible to all external things. The pulsations become feeble, the breathing is apparently almost suspended, and all the senses are closed entirely to the external world. This condition, according to his own explanation, corresponds almost precisely to that of *physical death*. The faint vital forces still remaining in his system, are only sustained sympathetically by the presence of the magnetizer, whose system is by an ethereal medium blended and united with his own. If while he is in this condition the magnetizer should by any means lose connexion with him, the vital movements of the body would cease, and the spirit would be incapable of re-entering it, as he himself has informed us. In this respect he is different from any person we have ever seen while under the magnetic influence. His mind is now entirely freed from the sphere of the body, and, consequently, from all preconceived ideas, from all theological isms, and from all influences of education and local circumstances, and all his impressions are received from the interior or spiritual world. His perceptions, conceptions, and reasoning powers, are now immeasurably expanded. His spiritual sight, freed from its material obstructions, now extends to worlds and systems innumerable, and he feels that he has almost ceased to be a member of the human family on earth, and is a member only of that great Family of intelligent beings which inhabit universal space. He is thus elevated above all the narrow, local, and sectarian prejudices that pervade the earth. His philosophy is only that which is involved in the laws and principles which control the Universe and mankind unerringly, and his theology is only that which is written on the wide-spread scroll of the heavens, in which every star is a word, and every constellation a sentence. He associates familiarly with the inhabitants of the spirit-world, and the diversified knowledge cultivated by them is rendered accessible to his mind. The associated spirits and angels of the "Second Sphere," are, as one grand Man, in sympathetic communication with him to transmit knowledge to mankind on earth, which they perceive the latter are for the first time prepared to receive. Thus exalted, he gives forth his impressions of truth as it actually appears to him, without reference to any of the beliefs, philosophies, theories, or sectarian prejudices, that exist in the world.

Having thus access to all the knowledge of the Second Sphere combined with that of the first, such truths as are appropriate to communicate flow spontaneously into his mind, these being at the same time arranged according to a natural order of sequence. As soon as a distinct impression is thus received, the

spirit returns again to its material habitation, and employs the organs of speech to communicate it to those present. A few words only are uttered at a time, which the clairvoyant requires to be repeated by Dr. Lyon, in order that he may know that he is understood. A pause then ensues until what he has said has been written, when he again proceeds; and the passage into and out of the spiritual state occurs at an average of about once every sentence.

His diction is of the most direct and simple kind, and his ideas seem usually to be clothed in those words which first present themselves. His phraseology is not a subject of interior direction except when nice distinctions are to be drawn and great precision of expression is required. His style is much such as he would use in his normal state if a knowledge were imparted to him on the subjects on which he treats while in his elevated condition. His grammar is therefore defective; and although, when it is necessary in order to properly embody an idea, he employs technical terms, and even *foreign* words and phrases, with the greatest facility, he sometimes *mispronounces*, yet not in such a way as to obscure his meaning. Correctness might have been attained in all these particulars, yet the labor on his part would in that case have been immensely increased, by making all those minutiae matters of interior investigation. His great object was simply to present the *idea*, leaving the *niceties* of the *verbal clothing* to be adjusted by myself, with the restriction that the corrections should be such as not to destroy the peculiarities of the general style and mode of expression.

His enunciation was characterized by a peculiar breathing solemnity: as though every word gushed from the depths of the soul; and his simple, pure, and unaffected manner, was impressive in the extreme. If we were to say it seemed that the very atmosphere of heaven surrounded him, and that angels were continually breathing their thoughts through his organs of speech, the expression would appear to be prompted by a heated enthusiasm; yet a phrase less expressive would fail to convey an adequate idea. This remark applies also to all his philosophical and spiritual conversations while in the abnormal state.

The time occupied in the delivery of a lecture varied from forty minutes to about four hours, and the quantity of matter delivered at a sitting varied from three to fifteen pages of foolscap closely written. There were one hundred and fifty-seven lectures in all, the first being delivered November 28, 1845, and the last (viz., the "address to the world," which comes first in the book) was delivered on the 25th of January, 1847.

On closing the address to the world, the author immediately proceeded to give general directions as to the corrections of the manuscripts, and the preparation of the work for the press. These directions (preserved in writing and subscribed by a witness) I have scrupulously followed to the best of my ability. With the exception of striking out a few sentences and supplying others, according to direction, I have only found it necessary to correct the grammar, to prune out verbal redundancies, and to clarify such sentences as would to the general reader appear obscure. All *ideas* have been most scrupulously preserved, and great care has been taken to give them to the reader in the precise aspect in which they appeared when received from the speaker. We have, also, conscientiously abstained from adding any ideas of our own. Also all comparisons, and technical and foreign terms and phrases, and all peculiarities

of expression, are exclusively the speaker's. When we have found it necessary to reconstruct sentences, we have employed, as far as possible, only the verbal materials found in the sentence as it first stood, preserving the peculiarities of style and mode of expression. The *arrangement* of the work is the same as when delivered, except that in three instances contiguous paragraphs have been transposed for the sake of a closer connexion. With these unimportant qualifications, the work may be considered as paragraph for paragraph, sentence for sentence, and word for word, as it was delivered by the author. The *notes* interspersed through the book, except that on page 593, were composed by myself.

Furthermore, the work was originally proposed by the clairvoyant himself; the time of its commencement was fixed upon by himself; and all the instrumentalities connected with its production have constantly been under his authoritative direction. He has spoken only as directed by his interior promptings, and no portions of his work have been elicited by the interrogatories or suggestions of another. When he has spoken he has spoken spontaneously; and at such times as his interior perceptions were not duly expanded, he has refused to proceed with his dictations. All persons around him connected in any way with the production of the book, were therefore moved by *him*; he was not in the least degree moved or influenced by any of *them*; and it is owing solely to influences from the interior world as operating on his mind, that the book now makes its appearance.

In connexion with the above, one fact may now be stated which must appear to all reasoning minds as of powerful significance: Immediately after giving general directions as to the correction and publication of the work, he voluntarily, in the presence of a witness, and contrary to the expectation of every one, *renounced all claim, direct and indirect, to any portion of the copyright, and the proceeds of the sales of the work*, simply claiming a reasonable compensation for the time he had been employed in its delivery.

Concerning the *character* of the book we offer no remark further than what is involved in the foregoing. It speaks for itself, and is its own interpreter. We also abstain (for the present at least) from all *defence* of its contents, from a profound conviction that these need no defence. It will be observed, however, that as the work advances from the commencement toward the close, the style and diction gradually improve — which fact is to be explained by the law of *habit* applicable to the mind in *every* condition in which it is capable of being placed.

The question will perhaps occur to many minds, "Is this work, professing, as it does, to be a *new revelation*, to be considered as *infallible*?" The answer is involved in the teachings of the work itself: It recognises infallibility, in the unrestricted sense of that term, as belonging to no being save the Deity himself. If this or any other work embodied in human language should claim for itself infallibility, the mind nevertheless would be unable to receive its teachings only as the reasoning powers could digest and assimilate them; and this the reason would do with more facility if no such claims were preferred. But the moment any teachings, artificially expressed, are forced upon the mind under the plea of infallibility, that moment Reason and Nature are thrown aside, and the standard of belief becomes entirely arbitrary. *Belief* in this case is nothing more than *superstition*; and those who are sufficiently frank and dignified to

avow a rejection of the "infallible standard" from the incoherence of its teachings with the dictates of enlightened reason, are subjected to the indignation of "the faithful" who demand unconditional credence in that which they suppose to be of more authority than all reason and natural consistency, and which, if the mind receives, it can not either comprehend or practically apply. Thus have arisen all the superstition, bigotry, and sectarian hostility, that ever have cursed the human race; and it is impossible that the Deity could ever have designed the establishment of an "infallible standard" that could tend to such results.

Reader, do not consider this book as a standard so infallible as to relieve you from the exercise of your own reason. Remember that although it is the production of a mind immensely exalted, and having access to the knowledge of a higher world, it is still the production of a *human mind*; and if the work will not stand upon its own *intrinsic* merits, *let it be rejected*. If, however, its contents on due investigation commend themselves to the approbation of your interior being, let them be considered as true, even *infallibly* so, at least until they are proved otherwise. And in this connexion we may remark that the work, as to all its essential principles, is the product of great care on the part of its author. At each entrance into the abnormal state for the purpose of lecturing, he was capable, by an effort of a few moments' duration, of reviewing all the manuscripts of his previous lectures. Hence it is not probable that any serious error would have long escaped detection, had such, through inadvertence, been even liable to occur. And to this, again, it may be added that the clairvoyant never lectured when from physiological causes or surrounding circumstances he was rendered incapable of that perfect disconnexion from the darkening influences of the material world, which was necessary to the full development of his mental susceptibilities. Inasmuch, however, as the author establishes the principle that "*particulars and minutiae* can not be depended upon as connected with any great general principle," it can scarcely be expected that the *many* particulars and minutiae involved in this work of eight hundred pages are in every individual case nicely accurate. But whatever inaccuracies of this kind, apparent or real, may be discovered (and the *real* ones will be few if any), these can not have any effect upon the great *general* principles and truths which it is the only aim of this work to establish, and on which alone it must stand or fall.

This book is not put forth to the world without a definite conception of the obstacles it will have to contend with, and the influences that will be favorable to the general dissemination of its principles. There are three general classes of minds to which it makes its appeal. The *first* of these consists of those who are strongly attached to hereditary customs and modes of thought, and who are averse to the unfolding of any truths in the departments of science and theology which conflict with that which they have been taught to believe and cherish as sacred. These will oppose this work, not by dignified and manly argumentation, giving a fair and candid representation of its contents, but by the most unqualified denunciation, and calling it, all kinds of opprobrious names; by representing it as most revolting in its teachings and dangerous in its tendencies, and cautioning all minds to abstain from reading it, *lest they be led astray*; by seeking to throw contempt and distrust upon the source from which it came; and by raising the cry throughout the land, "Great is Diana

of the Ephesians!" But the truthfulness of the author's motto can not but be apparent to every reflecting mind, that "Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error." Twenty years ago, the obstructing influence of this class of minds would have been effectual, and hence this work was not at that time given. But *now* a different state of things has obtained. New truth is now beginning to be regarded as more sacred than old error; and hereditary impression, which has from the infancy of the race led almost all the world astray, is beginning to be abandoned as an unstable foundation. Everything betokens the approach of a mighty revolution in the affairs of the social and religious world; and the influence of old and venerated customs and forms of thought, in obstructing the progress of any truthful principles that may be embodied in this work, can last but for a day.

The *second* class of minds to which this work makes its appeal consists of those who have no decided affection either for any established customs, existing institutions, or prevailing modes of faith, but are willing to become the servants or opposers of any as their social or financial interests may dictate. Many among these, being moved by the popular current, will peruse this volume, not for the purpose of truly understanding its teachings, and adopting them so far as true, but for the purpose of criticising, reviewing, and obstructing its influence. Such will distort passages from their proper connexion, force upon them a meaning which the author did not intend, and thus hold up the work to the ridicule and execration of the world. But as minds of this class have no fixed principles, truth has nothing permanently to fear from their influence, though they may succeed in slightly obstructing its progress for a season.

The *third* class consists of those who are governed by the supreme love of truth and the practical results to which it leads. Such neither favor nor oppose any institution, creed, or philosophy, either because it is old or new. They consider everything according to its own *intrinsic merits*, irrespective of all collateral circumstances attending. They are open to conviction from all sources, but will neither receive nor reject a thing unexamined. They are upon the broad ocean of universal investigation, content to be moved only by the winds and tides of evidence, confiding in the efficacy of these to waft them to the haven of some grand system of truth and righteousness based upon the nature of things and universally applicable. Thousands of such minds are *now* already in the field of action, and their number is daily increasing; and there are tens of thousands *naturally* belonging to this class among all parties, sects, and denominations, throughout the land. Such are the minds which are ascending the throne of the world, and by these all inferior classes must be directed and *elevated*. To such this book more particularly addresses itself; and from such the utmost fairness may be expected in the investigation of its contents. From such, therefore, the work, if true, has nothing to fear, but every thing to hope.

With the foregoing statements and remarks this book is submitted to the world with the utmost confidence that it is all it professes to be, and with the most entire reliance upon its *intrinsic power* to accomplish its proposed work: For its pure and elevated morality, for its high and holy principles, for its unspeakably sublime and consoling truths, we are willing, if absolute

necessity should require, to sacrifice all things earthly and even life itself. In this we rejoice to know that we are *not alone*. We would, then, simply ask that this volume may be perused with a candor and seriousness which the nature of its contents demands; that decision may be pronounced for or against it, according to the preponderance of evidence, and that corresponding action may be prompt, decided, and energetic. We await the result with the most cheering anticipations.

WILLIAM FISHBOUGH.

WILLIAMSBURGH, N. Y., *July*, 1847.

TABLE OF CONTENTS.*

PART I.—THE KEY.

GENERAL REMARKS on the condition of society in past and present times—Causes of evils not visible on the *external* of things, but are hidden in the *soul* of existing institutions. The *interior* of all things is the only “real Reality”—the external is the mere *transient expression*. Rationale of Animal Magnetism, Clairvoyance, and the source of the author’s impressions. Proof of a spiritual existence. Generalizations and reasonings on various laws and principles of the Universe. Universal and eternal Motion. Eternal progression of all things through circular or spiral lines of development. Universal correspondence or analogy. The “Great Positive Mind the Cause, Nature the Effect, and Spirit the Ultimate,” &c., &c.

PART II.—THE REVELATION.

The original condition of all matter as *liquid fire*. The great Sun of the “*Universeolum*” as the Throne or “Vortex” of Infinite Power and Intelligence. Evolution of an igneous atmosphere from the Great Centre, and formation of successive nebulous zones, encircling almost the immensity of space. Formation of countless millions of suns from these, with their respective planets. The immensity of creation. Laws of planetary motion. Origin and rationale of Universal Gravitation. Our own solar system. Origin of the sun and planets—*inhabitants* of the latter. Geological history of the earth minutely traced. Development of the mineral, vegetable, and animal kingdoms, and Man. Original settlement of the nations. Former inhabitants of Central America, &c. Origin of languages—of hieroglyphics—of mythological theology—of creeds and institutions that have no foundation in Nature. Former revelations. What is man *physically*? What is man *spiritually*? Analysis of the human faculties—laws of their government. The process of death. The Second Sphere, or world of human existence. The 3d, 4th, 5th, 6th, and 7th or great *Spiritual* Sun of the Universe and Throne of Divine Love and Wisdom.

PART III.—THE APPLICATION.

Analysis of society. Diseases of the great social Body. Corruptions of institutions—disunities—universal conflicts of interests, and consequent vice. The REMEDY. The law of universal association, affinity, or *gravitation*, applicable to *Man* as to all other things in the Universe. A natural situation adapted to every person, and a person adapted to every natural situation. Mankind organized to correspond to the planetary system, or the Universe; *i. e.*, each one gravitating to his own congenial employment, climate, association, &c., &c., and laboring in the sphere which he is qualified to fill. The transition-process of social reorganization, and the first and subsequent steps to be taken by farmers, mechanics, manufacturers, lawyers, physicians, and clergymen. Society as it will be ere long. The NEW HEAVEN and the NEW EARTH, &c.

* Our table of contents for the present is designedly brief and very *general*. What is given we trust will not in any case tend to divert the mind of the reader to particular *parts*, in such a way as to prevent that progressive and consecutive perusal of the *whole* volume, which alone can insure a proper understanding of the *parts*.

AN ADDRESS TO THE WORLD.

BRETHREN: Fear not, for Error is mortal and can not live, and Truth is immortal and can not die! Duty demands serious analysis and investigation of all conspicuous subjects. Truth may be found in the following Revelation: if so, *Nature* must be the standard by which all men may judge whether the truths therein contained are pure, practical, and elevating. No arbitrary or external standard shall be recognised as suitable to test the truth of what is herein presented, or the *character* of the truths which may be herein contained. The verdict of *Nature*, and not of *men*, is required. Inasmuch as all terrestrial creations are the spontaneous productions of the Divine mind, no truth is lessened by disbelief—no error is made true because the learned receive it as such. Nothing can be changed that is unchangeable, by man or his actions. Then press onward! Exercise your choicest gift, which is *Reason*—and fear no corruption from truth, though new; and expect no good from error, though long believed.

I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form, and a power to instruct, purify, and elevate the race.

The FIRST PART, or KEY, presents a general view of theories that exist, and unfolds the foundation of the philosophy that is presented in the SECOND PART, which is the soul or basis of the whole superstructure. The THIRD PART, or APPLICATION, consists of an analysis of human society, and an application of previously-revealed principles to it, in order that a reformation like unto a new heaven and a new earth may legitimately flow therefrom.

The physical and mental organization of man enforces the conclusion that there are no possible limits to social progress and spiritual attainment and elevation: for man is a *microcosm*, or a combined

expression of all the perfections contained in the Divine essence that animates and preserves the harmony of the Universe. Upon the constitution of man, who is a type of Divine wisdom, are based those important principles which, when duly comprehended, will construct of the whole world one Brotherhood.

Moreover, I was impressed to select THREE WITNESSES, who should be present at the lectures, so that the world through them might know from what source these revelations flow.* The number corresponds to a trinity, everywhere manifested in Nature and her productions; and was fixed upon for the purpose of having as many specific degrees of perception and qualification. And also a SCRIBE was necessary to preserve these sayings, and to prepare and present them to the general mind. And it was impossible, without a qualified MANIPULATOR, to enter the sphere of wisdom which was necessary to enable me to relate these things.

The first witness chosen was Rev. J. N. PARKER, whose physical and mental structure predisposed him to external observation and investigation. He was inclined to perceive and understand the nature and qualities of all exterior movements—had the ability to comprehend the things related—but was inclined to outward and general

* Besides the witnesses specially chosen, the following persons have witnessed respectively a greater or less number of the lectures:—

Israel Kinsman,	New York.	Joseph Haight, New York.
H. G. Cox,	" "	Rev. S. B. Brittan, Albany, N. Y.
J. H. Bailey,	" "	S. W. Britton, Troy, N. Y.
C. C. Wright,	" "	Benajah Mallory, Bridgeport, Conn.
B. S. Horner,	" "	James Victor Wilson, New Orleans.
Henry J. Horn,	" "	Isaac S. Smith, M. D., Detroit, Mich.
Pendleton Lapham,	" "	Dr. Thomas Lowerce, Newark, N. J.
Dr. A. Johnson,	" "	Joseph H. Goldsmith, Southold, N. Y.
Albert Brisbane,	" "	John Landon, Factory Point, Vt.
Rev. T. L. Harris,	" "	Abner Howe, Syracuse, N. Y.
James Taylor,	" "	Hervey K. Haight, Bridgeport, Conn.
William L. Burdick,	" "	

There were one hundred and fifty-seven lectures in all. To the original pencilled manuscripts of one hundred and forty of these, I find attached two hundred and sixty-seven signatures as witnesses—one or more of the names of the above persons, including the witnesses specially chosen, being subscribed to each lecture. The number of lectures witnessed by any one individual, ranges from one to seventy-three. There is here and there a lecture (amounting to seventeen in all) which does not contain any signature as a witness; but the identity of the source of these, with that of the others will not be doubted by any one on proper investigation.

A few persons, not named above, were present at particular lectures; but as their names do not appear upon the documents, it is unnecessary to mention them.

observation. Therefore he was qualified to take cognizance of each physical phenomenon—and thus corresponds to the principle of LOVE, which the sequel will define.

The second witness chosen was THERON R. LAPHAM, who is physically and mentally qualified to perceive external manifestations, and to enter deeply into the interior of the subjects revealed. He is naturally inclined to critical investigation of the various subjects tending to unfold the mind and elevate the race. He is qualified, by a combination of experiences, to comprehend the truth and practicability of each subject familiarly treated upon. He can feel the applicability of these principles to society, being personally conscious of their truth, and naturally though silently desirous of beholding their perfect work. Therefore he was chosen because he corresponds to the principle of WILL, or *executive power*, which also the sequel will define.

The third witness chosen was Dr. T. LEA SMITH, who was in a transition state between the artificial doctrines and philosophies of the world, and those high and more important truths which *Mind* only is capable of perceiving and associating with. He is naturally inclined to interior meditation, and qualified to feel the force of any high and interior truth when presented to his mind. He is inclined to spiritual association, displaying at all times a purity of intention and earnestness of devotion. Therefore he corresponds to the principle of WISDOM, which also the sequel will unfold.

The SCRIBE who was chosen is WILLIAM FISHBOUGH, who is physically and mentally constituted so as to preserve a harmony and dignity of outer, and a purity and goodness in his inner being. He is by nature inclined to associate with those high and elevating truths, a knowledge of which proceeds from the sublime manifestations of Nature and the Divine mind. He has an interior desire to search and comprehend all useful natural and spiritual truths. He is mentally disposed to seek the higher spheres, and to repose confidence in their unfailing revealments. He is generally qualified to preserve a harmony in the movements of natural life, and a purity in respect to the teachings of divine things; and he has a sense of justice not to be purchased by natural interests. Hence he is chosen to act in this capacity, because he corresponds to LOVE, WILL, and WISDOM, combined. Though these are still in a rudimental state, yet they are sufficiently developed to produce their natural results, the nature of which the sequel will describe.

The MANIPULATOR, Dr. SILAS SMITH LYON, is physically con-

stituted so as to be able to impart a congenial influence to the system of the speaker, whereby the transition of the natural faculties to the spiritual sphere has been accomplished. He is mentally inclined to perceive and comprehend elevating principles, and to apply them to his life and general actions. He is earnestly engaged at all times in doing what those principles demand, desiring justice and a general good to all ; and he is thus mentally qualified to understand all spiritual truths which are the subjects of interior meditation. Hence he is naturally opposed to all dissimulation, and will present those things which form a part of his mind, not in *speech*, but in general deportment and *action*. Therefore I was impressed to seek this outer association as the primary means of assisting the mind to obtain and reveal these things.

Being thus situated, surrounded by witnesses earnest, desirous, and qualified to receive the truth ; a scribe spiritually absorbed in the things related ; and a manipulator to govern the action in delivering these things, I have been impressed without obstruction to present these disclosures.

Of the physical and mental structure of the speaker, the world will know by a different process—one which will be suggested to the scribe, by whom all useful information concerning these things will be presented to the world.

Such, brethren, were the *external* means by and through which this book has made its appearance. Your duty is to *search* ; and after searching, ask Nature and your own superior judgments how much practical truth there is herein revealed. In doing this, you will display the dignity of your natures, perform your highest duty, receive the most unbounded interior approbation, and obtain **MENTAL HAPPINESS !**

PART I.

THE KEY,

OR

THE PRINCIPLES OF NATURE.

§ 1. REASON is a principle belonging to man alone. The office of the mind is to investigate, search, and explore, the principles of Nature, and trace physical manifestations in their many and varied ramifications. Thought, in its proper nature, is uncontrolled—unlimited. It is free to investigate, and to rise into lofty aspirations. And the only hope for the amelioration of the world is free thought and unrestricted inquiry. Anything which opposes or tends to obstruct this sublime and lofty principle, is wrong.

The mind can not be chained! It will leave its resting-place, and explore the fields of science; and, not satisfied with the investigation of terrestrial things, it has soared to the heavens and counted the stars. It has familiarized itself with the motions of the planets, given names to laws that control the universe, and has proved the existence and qualities of these laws by mathematical analysis and demonstration. The mind is naturally unrestrained in its actions and thoughts—free from all shackles and bonds of the external world. Yet man has not been allowed to express sentiments irresistibly flowing into his mind. Ignorance, superstition, and bigotry, have wielded a tyrannical sceptre, and sectarianism has usurped the dominion over the human soul!

Man has rights founded in principles of Nature. These rights have been perverted, crushed, and prostrated. Folly has reigned in.

the place of reason ; imbecility has reigned instead of thought ; vice has reigned instead of virtue ; ignorance has reigned instead of knowledge, and bigotry has reigned instead of benevolence ! Thus the highest, holiest and sublimest powers of man have been repressed and distorted by the degrading shackles of superstition and false imagination.

The office of the mind is to hold dominion where the above evils have reigned. It is to become unchained and free from the prison of sectarian darkness, and ushered into the light of truth and the atmosphere of liberty. The tall monuments of ignorance which have existed, may be interrogated by generations yet unborn.

Man has not been permitted to enjoy the free and uncontrolled exercise of his powers and intellectual endowments. He has not had the liberty to express thoughts gushing from the depths of his mind, but has been compelled to restrain and repress them for want of an atmosphere of light and liberty. The few who have dared to express themselves freely, have done it at the immediate risk of their physical destruction. Truths that are eternal have been conceived of, yet smothered by the hand of a dominant and tyrannical Ignorance.

This ignorance still exists ; this bigotry and superstition still exist ; and where is the responsibility for the *cause* of their existence ? Sectarian usurpation must bear the charge. It has, in its long career, crushed and prohibited the free exercise of moral and intellectual attainment. It has obstructed the progress of human knowledge. It has obscured the main features and manifestations of truth, and thrown a mantle of ignorance and fanaticism over the world. It has covered and concealed from the mind of man the real and only principle which constitutes his peculiar dignity. It has sapped the foundations of human happiness. It has produced a schism in the race, and a wasting prostitution of human powers yet uncorrected and uncontrolled. The true interests of mankind have thus been perverted to those of vice and misery. Wisdom has not existed, but folly has usurped her throne. Knowledge has been limited, while ignorance has been universal. Happiness has been crushed to the ground, while misery has everywhere raised her hideous head. Persecution, incited and sustained by ignorance and party prejudice, has destroyed thousands of human beings. The mind of man has thus become enslaved, and no principle or power of truth and virtue has been able to break its chains !

Deplorable have been the results of ignorance and vice. With a ruthless hand they have grasped and held the interests, affections, and mental associations of men, until the voice of Nature had no power to speak and tell of the victim's fate! Thus most melancholy has been the condition of generations past. The cause is vividly reflected on our minds; and the reflection induces the conclusion that such conditions shall not again exist. Reflection on things past and present show to the inquiring mind that the *institutions* which have existed have been in direct opposition to the interests, feelings, and affections, of human nature. Those institutions can not exist to the extent to which they have, because the mind of man has become nearly unshackled, and free to act and investigate, and boldly to express its earnest and serious convictions. And these investigations will remove the foundations of illiberal institutions, which are based upon impure motive, and not on true principle—which are sustained by motives of individual interest, and not by the interest and good of mankind.

The world is existing on wrong foundations. The interests of one person are in direct opposition to the interests of another; and what is one man's interest results in another's misfortune. The interests of individuals are centred in their isolated and distinctive principles and pursuits; and the corrupt condition of society and the world is owing to the great amount of individual absorption from the common rights of humanity. It is from this cause that the world, instead of harmonizing in all its parts and ramifications, is in a disorganized state; and, from the fact that each part is obstructed in so many ways from communicating and harmonizing with others, the whole has become disunited and confused.

As the world is situated, those elements that *are* united become absorbents from those which *are not*; and hence, instead of an harmoniously-organized condition of the world, one part is extraneous and excrescent to another. Hence, instead of being united, the world is disunited; and instead of harmonizing, it is confused. Instead of universal peace and good-will, war and devastation have prevailed; and instead of the happiness and interests of one man consisting in the happiness and interests of the whole, the interests of each one are in direct opposition to the interests of others. This can not and shall not much longer exist. Its causes are becoming revealed; and this revelation arouses the feelings, interests, and crushed affections of man, to one vast rebellion against the domin-

ions of vice and misery. Truth, in her mighty power, shall prevail over ignorance; and all her enemies shall be crushed, to rise no more! One principle, one foundation, one faith, one interest, one universal and eternal asylum, shall exist for the whole world of mankind! This result rises above the utmost conceptions of the mind; and this will usher in that light which has been hid so long from the world. This light is happiness and peace; and this, too, is the light which, when once it expands, can not contract. And this is the resurrection from moral and intellectual degradation!

§ 2. The general principles of Nature and of human rights demand this amelioration. Interests in the form of *sectarian desires* have prostrated the energies of the freeborn mind, and the moral principles have become enslaved and imprisoned in the darkness of fanaticism that has covered the intellects of men. Not only have the true principles of the nature of man become obscured and vague, but their legitimate workings and manifestations have been misrepresented. Dispositions, feelings, and affections, which man never possessed, have been thought to compose his nature; and this mistaken idea has led to the conclusion that man can hold situations which are in direct opposition to his interests.

But he is immorally situated, whose interest tells him one thing, while his conscience and duty tell him another. He is immorally situated, whose *interest* it is to withhold knowledge, when his *reason* tells him that the same should be extensively disseminated. He is immorally situated who is obliged to withhold from the world his feelings and affections, and to suppress the general principles of his nature, in order to preserve his individual interests. It is thus that the true principles of man's nature, and the true source of human happiness, are concealed; and when there is a correct manifestation of these, it passes away before the eyes of the world as a mere apparition, and appears fleeting and evanescent as the thoughts of the last generation.

•*Circumstances* are thought irresistibly to control the world, both collectively and individually; and, under this impression, man has consented to be controlled by them. But man holds the power to *destroy* those circumstances which are unfavorable to his happiness and peace; and by exercising this power, he will sustain and cooperate with the principles of Nature. These fleeting circumstances, being destroyed, man will be controlled only by the operations of

general law. This, however, has not yet been done, because man *individually* can not do it.

No one principle of government, unvarying in its nature, could be made to manifest its proper results, as applied to an isolated and detached community. Those who have founded, and put forth efforts to sustain, communities, have been persons who have striven to familiarize the laws, which governed them, to their feelings and affections. The condition of society and of the world has become repulsive to their feelings and sentiments; and their movements are but the outbreathing and gushing forth of those desires that have been so long concealed.

A knowledge of the natural laws which govern society should have been before understood; but the sources of knowledge which exist in the world have been perverted from their legitimate object and use. Institutions for the diffusion of knowledge are founded on an artificial basis. It is the interest of every institution to confine its knowledge to itself; whereas, it *should* be both the principle and interest of all such to cause their knowledge to become universal. Moreover, people who have not the capacity to comprehend the sciences, should not be educated for, and compelled to hold situations, where such knowledge is absolutely required.

The situations of *professional* men are exceedingly corrupting and vitiating. Those who *would* be honest, *can not*; for their interests oppose. The condition of these and of other members of society at this time, is an artificial representation of the circumstances by which the world is controlled. Generations that are past have neglected the great light of the knowledge of these truths. Their time and talents were engaged in the upbuilding of sectarian and denominational casts; and in protecting these, nations have warred against nations. Destruction and devastation were the legitimate results; and, neglecting the general and personal good, man lost his happiness by these inhuman proceedings. No man could utter a thought, or express himself in any respect, contrary to the prevailing sentiment.

This vice, misery, illiberality, and uncharitableness, with all their legitimate moral and intellectual results, still exist; and man has lost much of the light and knowledge which he would now possess, if the *real* had existed in place of the *artificial*.

Free and unrestrained inquiry is necessary to moral and intellectual progress, and therefore should be encouraged. Truth is an eternal principle; and any institution, creed, denomination, or any influence

of a sectarian character, that opposes in any way the free and unrestrained investigation of truth, must evidently be founded on ignorance, superstition, and bigotry. And, moreover, anything which tends to restrict the spirit of inquiry, openly manifests its own error. Every principle opposed to free and unrestrained investigation shows distinctly the fear of light and knowledge. Light upon any subject of a moral nature should be received free from interests or local prejudices; and if free investigation or the most unlimited exercise of the human mind, is obstructed, the obstruction proclaims its author's own condemnation: for this is the condemnation, that light is come into the world, and men choose the darkness of bygone ages, and foster it, rather than light, because their institutions and actions *are evil*.

Appeal is now made to the feelings, desires, and the understanding: Is it consistent with the natural promptings of true moral principle that the interests of mankind should be distinct and conflicting, or that man's interests should be in direct opposition to his sense of justice and right? Is it right that man should suppress thought, rather than let it have its free course? Is it right that man should mistake things that exist for things which do not exist? Is it right that man should be so situated as that his interest must conflict with his duty? Is it right that sectarian usurpation should hold the sway over the mind of man, rather than that man should be allowed to reason understandingly? Is it right that the morals of man should be supplanted by the prevalence of vice and misery? Is it right that one idea should constitute the scope of the minds of any class or community, rather than free, universal thought and action? Is it right that truth and its results should be crushed and subdued by error? Is it right that happiness and peace should be expelled from the world, to give place to wretchedness and imperfection? Is it right that the free and unpolluted atmosphere of light, truth, and liberty, should be contaminated by the impure elements of ignorance and folly? Language is inadequate to set forth the importance of these questions and their answers!

Association, when based upon true and natural principles, is proper and highly advantageous; but when perverted and arbitrarily formed, it is exceedingly evil and vitiating. It is the nature of man to seek an association, wherein he may breathe an atmosphere of light and liberty; and it is his nature to appreciate the associations which

he forms from the spontaneous impulses of his affections and inclinations. But though it is natural for man to form attachments, these, in order to be genuine, must be governed altogether by his *internal* sensibilities and affections. The *sphere* of one man can approach that of another only in accordance with the laws of a natural congeniality; and impressions upon the man *internal*, though received through the senses, are governed and sanctioned by one universal law of Nature. For man possesses a visible form, which serves as a medium through which he associates with things *invisible* and *eternal*.

Thus man has the power to comprehend and analyze the important features of *truth*, which is invisible and eternal; and if he had rightly used this power, he would not feel that he is existing among uncontrollable and foreordained *circumstances*, but would display his true nature and dignity by investigating and removing the *causes* of which these *circumstances* are the *effects*: and if these causes were removed, the effects themselves would cease. But a protective policy has prevailed throughout the world, destroying the power and disposition to change these circumstances. The *cause* of these has been *universal ignorance*; and man can change this cause only by becoming *free* and *intelligent*.

§ 3. Inasmuch as man is governed by *interest*, this is in reality his *principle*; and the general object to be aimed at is to *change* his interests to the interests of the *whole*. He should feel that what is his good, is the good of all; and that what governs and controls his actions, should control and govern the actions of the world; and that what constitutes his happiness and peace, should constitute the happiness and peace of all mankind. He should feel that what it is his interest to explore and investigate, should in like manner be related to the interests of all; and he should feel that what contributes to his comfort and improvement, should administer to the comfort and improvement of the race. And he should feel that the highest and only good of his own nature comports with, and is conducive to, the highest and only good of all his species. This principle *will* be recognised; but not until the shackles of sectarian usurpation are stricken off, and the mind of man becomes free to think, express, and act out, what he and the whole world receives with approbation. Then will man manifest his true nature and dignity, and then will he manifest his intrinsic worth. Then will he be actuated by the great moral principles which were designed to govern his being. Then.

will be made perfect the beauty of virtue ; then will man be governed by the immutable laws of kindness and affection ; and then he will be man, in the highest and holiest acceptation of that term. Then righteousness, justice, and equity, will be the inevitable characteristics of his thoughts and actions. Then patience, perseverance, and the guidance of his mental nature, will be manifested in all his moral and intellectual enterprises. Man has the promise that all these results shall be attained. The sun of moral light will dawn through the clouds of his past history ; and, by the aid of past experience, light, warmth, and virtue, shall be spread with universal diffusion !

But it is necessary to set forth to view more distinctly the vice and misery which have been experienced in generations past ; for experience is the only true monitor, which, by reminding men of former errors, may lead them into the paths of right. And it is man's province to learn by experience dearly bought, and by errors past detected by him, to practise righteousness.

Institutions which have been founded upon the artificial demands of a dominant ignorance, cast at this time a mantle over the world which prevents unrestrained and free inquiry. To defend these institutions, man has been forced, against his nature and duty, and to the entire sacrifice of justice, his feelings, and his conscience, to take the sword against his brother. War, persecution, vice, and misery, have thus reigned. The moral, social, and intellectual nature of man, has been thus crushed and prostrated ! Mohammedanism has wielded her tyrannical sceptre, and in her career she has crushed thousands to the earth. The sympathetic tear, and the gushing affections and feelings of man, have been repressed in the madness of fanaticism, thought to be religion. Man at that time was not man in his feelings, desires, or actions ; as the distinctive characteristics of his nature were smothered by the inexorable hand of persecution and distress. Legislation was at that time unrestricted by any principle of human rights. The social principles were no longer cared for by those who founded institutions. Thoughtlessly and fearlessly was this high-handed destruction of the morals and peace of the world carried on. Man at that time was oppressed by all temporal and external power, and was not at liberty to express even a desire to be free from his degraded condition. His moral, intellectual, civil, and social rights, were completely prostrated. His utmost

energies were inadequate to produce a revolution in the condition of mankind. A reorganization, such as would give scope to his powers and faculties, was impossible. A restitution of his crushed rights was even beyond his conceptions; for his mind was not free to expand, if it would, or even to hope for a resurrection. Inquisitorial institutions, without control or restriction, spread over the nations like a great flood; and at that time, as is yet the case, the mind was not free to think and to reveal its inward convictions. No principle of justice or of nature was any longer recognised as a propelling power to prompt man in his actions. These were all perverted, and man was forced to stand at the stake, where, amid the burning flames, the instinctive principles of his nature would gush forth, and he would stand unmoved and unchanged! But the world has not been so vitiated as to destroy the *principles* of some noble characters which have lived.

Men have become degraded, not only from darkness and ignorance, but they have become still more degraded and depressed by the martyrdom of their physical and mental natures. Many have passed the fiery trials which ignorance, and vice, and inquisitions, could subject them to, and have suffered not only the loss of their physical and mental freedom, but have sacrificed their very lives. All this mental slavery is caused by a perversion of man's natural inclinations, and of the principles of Nature.

And there are beings now existing as perfect as any others in size, symmetry, and physiological structure; governed by the same feelings, affections, and natural associations; manifesting the same instinctive and genuine affections and desires for their physical freedom—beings who form a part of mankind, though they are not quite the same as others in their external complexions—and over these you have assumed a control which it is not your office to exercise. And by an abandonment of all sense of justice and righteousness, you have enslaved these, and thus held a part of your *own species* in physical and legal servitude! The *mental* slavery of generations past bears a resemblance to the *physical* slavery of the present.

The only hope for the physical and mental amelioration of mankind, is based upon a slow but steady mental progress; and this must be the result of a steady, patient, but firm and decided investigation of the *causes* of the existence of present evils. And the experience of the errors of ages past will serve as a monitor for our future proceedings.

The condition of society at this time prevents the exercise of true moral principles, and the justness of human action. It is the object and interest of institutions to keep knowledge confined within their own limits, and to withhold what little they may possess from the general mind; for if knowledge were universal, these institutions would be useless. Professional men also feel it *their* interest to withhold knowledge relating to their distinct spheres of pursuit. The physician feels it his interest to have but little knowledge prevail concerning the physiological and anatomical structure of the human system: for if the knowledge of this and of the law which controls physical organization were generally diffused in the world, each person would know the result of organic violation, and would avoid it. And men would be *morally* as well as *intellectually* informed; and hence they would not only prevent disease, but would individually abstain from violating the laws of society. And in proportion as the knowledge of this science exists in the community or the world, man's individual interests become absorbed in the general good. The physician therefore feels that his interest consists in the amount of ignorance, vice, and consequent disease. As a physician, he will tell you so; as a man, he will utterly disapprove and abhor this state of things. Similar in this respect is the situation of every man in society.

Another vice may be mentioned: The *distiller's* interest consists in the amount of *inebriacy* that prevails in the world; and the degradation of man through ignorance, adds to his profits by promoting unrestrained indulgence in beastly gratifications. Hence *intemperance* has prevailed to an alarming extent. And this state of things, too, is sanctioned by the highest civil laws of states and nations; and each legislative body has given its approval, while its best feelings, sense of justice, and consciousness of duty, abhorred the act.

§ 4. Society is thus existing on wrong foundations—is based upon a mistake and misconception of the real principle which actuates man. It seeks *isolated* rather than the *general* good; and a destruction of the morals and peace of society and the world has followed.

Is there, then, liberty for the unrestricted exercise of thought and expression? Is man irrecoverably lost to his true nature, in the circumstances and condition of things which have placed him where he is? Is there any one who would oppose the free investigation of the principles which govern his being? And is there a being in the

world who would not readily apply all his mental force and energy to produce a revolution and reorganization of society? And instead of society and the world existing in a disunited and disorganized state, depending wholly upon external circumstances, and being subjected to the immediate rule of artificial laws, would it not be better to understand and recognise the law that controls Nature and man with an undeviating and unchangeable government? Would it not be better to have those laws understood whose results can at all times be depended upon, so that, in accordance with their demands, the whole actions and interests of mankind may be made generally reciprocal, and each individual interest to harmonize with the interest and happiness of the race? Would it not, we repeat, be best to have the world exist upon these immutable laws? Then existence would be emblematical of the brightness and beauty of Eden! Then that great Tree which has been so long concealed from the mental view, but whose roots have existed eternally, founded only in that great system of Nature of which we are the subjects and the effects, would grow and progress in glory, beauty, and perfection. It would assume the true form and display the ennobling qualities legitimately belonging to its nature. It would branch, bud, and bloom, in beauty, and its fruits would be the united interests of mankind. It would diffuse the fragrance of a general benevolence, brotherly kindness, and charity. Its branches would wave over the world, and generations yet unborn would repose in its invigorating shade. Such would be the delicious fruits of the great Tree of KNOWLEDGE!

Its *opposite* has existed. It has been permitted to grow upon the mistaken and misdirected minds of men, and upon *supposed* principles, such as never did compose the nature of mankind. Upon all these superficialities has been permitted to germinate the roots of the tree of *evil*. And now understanding the foundation on which this tree is permitted to grow, it becomes your duty, your interest, your highest and greatest good, to undermine and overthrow it; and then to establish mankind, both socially and mentally, in the various natural spheres and organizations of existence. And then will be seen towering above, and completely transcending the highest conceptions of man, that great tree whose foundation is in Nature, and whose growth depends upon the fertility of your minds and just actions. And its legitimate effect will be to send through the world one universal fragrance of affection, which will bind the interests, feelings, and associations of men, in one united mass; and the race will be perfect.

even as was its representative, the man Adam ! Then this earth will be one grand and universal garden, the true Eden of existence ; and then, too, will mankind, as one nation, be like their representative, standing perfect in this garden, without spot or blemish. And then this great Tree, whose growth has been so long depressed and retarded, will germinate and spread its branches over the nations of the world, whose interest will be one interest ; whose morals will be one vast and universal stream of light and righteousness. All parts will be joined to compose one vast harmonious whole ; and then will be the *true millennium* ! Then, too, will the united voices of each succeeding generation repeat that grand and holy exclamation which is now smothered, yet unrepealed — “ Peace on earth, good will to men ! ”

These prophetic thoughts are not merely the result of a heated imagination ; but they are conclusions arrived at by direct appeals to cause and effect — inductions drawn from a comparison of past and present generations. A synopsis of this reasoning is as follows : *Truth is a positive principle : Error is a negative principle ;* and as truth is positive and eternal, it must subdue error, which is only temporal and artificial. And as knowledge is a direct and ever-unchangeable result of Truth, it must overpower and subdue its opposite — ignorance, superstition, vice, and misery. The first is eternal ; the second is temporal. One is founded on the unchangeable laws that control the Universe and all organic beings, and the other is founded on the misdirected, crushed, and perverted understanding. And as that which is eternal must and does prevail, that which is temporal and terrestrial can not prevail : and Truth will gain the ascendancy. Ignorance, which has been, and still appears to be, inexorable in its influences, must be destroyed by the annihilating hand of Truth and Wisdom, which are omnipotent.

Man, who has now approached to some degree of knowledge, feels sustained by surrounding beings who wonder at his indulgence. He becomes lofty, dignified, and vain. He assumes a spirit of arrogance, and with an air of pomposity takes the stand of a foolish critic. He will complain of the great laws which compose and govern the Universe, and dare to suggest alterations and improvements in their operations. He will laugh at the appearances which the world manifests, and assume the ground which nothing but ignorance can prompt him to maintain — daring to sneer at the great laws which govern this

and other worlds, when in reality he has not the capacity to comprehend the component parts of *one atom* that goes to compose the Universe!

There are, however, some lofty and noble characters in the world. They do not hesitate to sacrifice their individual interest for the interest they feel in Truth. Possessing a high sense of conscientiousness, and a deep and solemn veneration, the very elements of moral philanthropy compose their nature and desires: and these, with intense and patient deliberation, search deeply into the causes of the social effects which are visibly manifested. Their interest is involved in exploring, investigating, and revealing, the cause that produces the disunion and disorganization which spread persecution throughout the world, and which genders vice and misery, and consequent personal and national wretchedness. Such a one, with the best feelings and actuated by the best of motives, dares to lift his voice against the causes of the prevailing evils in society. He does this with firmness, and yet with a feeling of philanthropy and benevolence. He addresses himself to the world in the mildest language. He states the truth with simplicity yet fearlessly; and his thoughts are not contracted to one particular society or state, but he speaks forth his irresistible convictions to the world. The world opposes him with its varied interests, individual, sectarian, denominational, and political. These weapons are hurled against him with anger, and the fire of indignation and wrath is set against his efforts; and he is finally obliged to leave the field as a reformer, and retires in despondency and heartfelt wretchedness! He no longer feels life a blessing, but longs for the dissolving elements that compose his being to terminate their work. Discouraged with the experience of this life, he seeks for a future. He arrives, through analogy, at the conclusion which he sought, stops breathless and amazed, and sinks to be known no more! And is this free thought and unrestricted inquiry?

The man who presumes upon knowledge which is merely superficial, is praised and approbated. He maintains the sentiments of the institutions which cover the land. He freely enters and breathes their atmosphere, when he has an internal consciousness and irresistible conviction that it is deleterious to the world. He not only assumes all this, but he is sustained in his assumptions by the strongly fortified denominational institutions to which he personally adheres. — And there is the meek and lowly reformer, who feels the moral con-

victions of his nature, and claims an atmosphere of light and liberty to express them—and *his* voice is hushed ; *his* influence is arrested by private and public denunciation ! And is this free thought ? If truth exists, why is it closed to all examinations of a free mind ? If truth one possesses, why should he be afraid of investigation ? If one has found truth, why should he not be permitted to manifest it to the world ? If an interest should be taken in truth, which is more powerful than any motive of selfishness, why not take hold and assist every new reformer ? If knowledge is desirable, why not let it become universal ? If this generation is now open to free inquiry, why does it not receive the truths which are obscurely yet daily manifested ?

And here a former declaration may be repeated : That anything which tends to oppose or in any way to retard the progress of the highest and holiest principle of man, which is *Reason*, carries, by such opposition, internal conviction to every person of capacity and intelligence, that it is erroneous and very imperfect.

§ 5. To further view and contemplate the *causes* that have prevented the progress of knowledge and morality, it is necessary again to reflect upon the dark and deplorable picture of man's primitive history. Kingdoms warred against kingdoms ; and nations were persecuted, divided, and destroyed. From the ruins of each, new kingdoms and nations have been formed, each holding its respective and exclusive rights. Each has founded barbarous and sectarian institutions, and established standards, marking and limiting the extent of thought. And those who have dared to go beyond the boundary marked out by their spiritual shepherds, have been tortured and put to death under the sanction of the nation or the church. Horrible and dreadful machines have been invented to compel men to believe that which was sanctioned by public opinion ; and they were thus forced to bow *physically*, but not *mentally*. They might be compelled to bend the *body* in humble submission to these inhuman tortures, yet the *mind* could not be made to waver or change. Prisons were erected to confine within their walls the depressed and afflicted who claimed the right of free thought and expression. Asylums and hospitals were erected to contain the emaciated and insane, made so by existing institutions ; and there men were compelled to linger out a long and wearisome existence. There they were chained and plunged into unmingled and unimaginable gloom ! No combi-

nation of figures would be adequate to express the number of prayers that have been offered for their physical dissolution. Others, again, would kneel in faith and submission to these tyrannical institutions—with their eyes closed and their minds circumscribed to the narrow and contracted circle which was well marked out and defined by their leaders. Revolutions and rebellions against kings and kingdoms, sects and institutions, caused an incalculable amount of life and property to be sacrificed: for when man could no longer endure his unfortunate condition, his mental and physical energies would be aroused to one vast rebellion against its causes; and thus, from time to time have been conquered and subdued the inexorable laws and institutions of the kingdoms.

The *guillotine* was no less an invention to destroy man and prevent crime, than the modern *gallows*. It was then thought to be a medium of great good in promoting the morals of the world; but it is now considered as a relic of the ignorance and degradation of former generations. It still stands as an engine of destruction—as do also prisons and asylums as receptacles for deranged and insane beings. These are supported by the laws of the nations—and are all founded upon the evils arising out of misconceptions of human rights and of the laws of Nature.

Free institutions (*so called*), for the general diffusion of science and knowledge, are sustained and sanctioned by the nation and the church, which claim the exclusive right and privilege to enforce their own doctrines and opinions, and to prevent the introduction of any new ones. It would be well, however, for the world to solve and give answers to the following questions: Are there not existing in some instances, innumerable opinions relative to one particular science? Are there not a great number of physicians whose theory and practice are in direct opposition? Can there be more than *one* true religion? Is there not one foundation for each science? Must there not be one true and universal medical theory and practice? These are not all true; but which is?

The progress of light and knowledge in the world, will develop the true relation between nature and science and science and Man. Man's course is onward. Thought is like a great ocean whose tide is continually rising, but unlike the waters of earth, it will not again ebb. Truth is one vast Mountain, lifting its head with exalted dignity. It stands unmoved, and will not bow to the caprices of man; yet man will progress until he reaches its very heights. Ignorance

and error can not remove its foundation, nor prevent the progress of mental and moral attainment. Xerxes, marching with his mighty army to invade Greece, and being obstructed in his progress by the lofty Mount Athos—with the assumed pomp of ignorance and self-sufficiency, and feeling that he possessed all power, raised his hand and commanded it in imperious tones to give way and let him pass. He threatened its destruction if it did not quail at his voice: but finding it would not move, he commenced the tiresome work of perforating his way through it. But large and massive rocks obstructed his progress. And then his mighty bridge over the Hellespont became broken in pieces and destroyed. On seeing this, he commanded that by large stones and chains, the waves should be bound and repressed. But the waters heeded him not; but with a steady and fearless progress, ebbcd and flowed as in derision of his feeble and prostrate powers. And so with the ocean of moral and intellectual progress. Urged by the great impetus, the love of truth, it will flow on until it subdues and overflows all that is of an opposite nature, and the world will be cleansed and renovated, and man will stand in the brightness and beauty of his nature. Then there will be diffused from this great source, a universal good, as constituting one Principle, one universal thought and action, one grand and lofty aspiration for perfection. Then all will compose ONE BODY—whose organs will reciprocally assist and promote the good of each other. And there will be no absorbents, no excrescences, no superfluous or imperfect parts. There will not be any individual or general wretchedness or distress; but all will act on the principles of their nature, as these will be set forth in the following Revelation.

§ 6. The object of the foregoing has been to exhibit to the mind the past and present condition of the world as viewed in its intellectual and moral aspects; to show that the privilege of unrestrained investigation is yet limited, and to notice specifically the causes of mental restriction. It has been the object to make these causes plain to the understanding, by viewing retrospectively the condition of generations past—and to prove all things, and retain that only which is just and good. It is thus perceived that *ignorance* has been the cause of all the distress, vice, misery, and wretchedness, that have prevailed. And the existing cause of this ignorance is individual, local, and national *prejudices*—closing men's minds and their institutions against any new revealments of truth. Ecclesiastical bodies

have contributed most to this state of things. Any progression, or the revealment of any new truths, in theological matters, has been discountenanced and treated with intolerance. They have taught, and do still teach, that such is impious and sinful. The consequence has been the establishment of the most confirmed and deeply-rooted prejudices. Hence men who have progressed in knowledge, and have offered their attainments to the world, have been repelled by strongly-fortified prejudices, and have been classed either with mystics or skeptics. And many indeed have become skeptics from such causes. But being free from the conventionalisms of the world, they have freely examined all phenomena and manifestations external, and by these means have arrived unbiased at truths, and have embraced them for their own sake. Such persons have a high sense of honor, justice, and conscientiousness, and do good for the love thereof.

And is this the nineteenth century? And has ignorance so prevailed that the spiritual and internal principle of man has become hidden and obscured? And is this an age in which such a principle should be doubted? Seven times have I been requested to explain the nature and composition of *Spirit*. What an age to ask such a question! But this has been propounded by men of free and expansive minds, willing to receive truth if evidently manifested, but who would not and could not believe unless a *cause* was shown adequate to produce the *effect* to be believed. This skepticism is *honest*; this honesty is virtue; this virtue is the principle which should govern man in all his mental and moral actions.

But I have frequently been in connexion with persons whom I have found to be *dishonest* skeptics, and who concealed the same by wearing a fashionable cloak of hypocrisy. From these I expect criticisms, reviews, and obstruction. From these will be noticed the greatest manifestations of fear of deception and imposition. These will decry, retard, and oppose; and to these I have nothing to offer. But to the honest inquirer after truth, this Revelation is submitted, that by it he may become convinced of, and familiar with, the immutable laws which govern Nature and man. And to him I would say, "Follow me through this investigation, and then decide for or against the conclusions arrived at, according to the preponderance of evidence which you receive." And it is the duty and interest, of the world to subject these developments to investigation; and such is the positive and fearless demand of the subject. And by revealing and making plain to man, through his organization, or senses, the teach-

ings of Nature, and the true principles of reasoning from cause to effect, the race may be elevated, united, and rendered happy.

§ 7. OUTWARD searching after truth, and inductions drawn from the appearances of substances external, has been thought the only process by which man can demonstrate tangible realities. Men generally proceed in this way to become convinced of the reality of things—are satisfied only in proportion as evidence appeals to their senses, respecting forms visible, and consider this as the only test of truth and reality. Such men found their belief or disbelief, in the evidences of their *senses*, making the outward passive, and the inward active. Objects and manifestations observed, they take as the test of truth: things which are invisible and imperceptible, they either doubt, or arrive at the conclusion that their existence is imaginative and visionary. Hence men have expended much talent in forming theories founded on visible facts and appearances; and probably the following generation will experience and witness phenomena relative to this science,* which will be in direct contradiction of the theories received.

Theories founded on facts visible, men have labored to reduce to science. Believing that the fact which existed was attributable to some cause invisible, search has been made, and the real cause evidently demonstrated. From *this* men have reasoned to the *effect*, which was visible and manifest. This reasoning is the *true* reasoning—proving visible effects by imperceptible and invisible causes. Sciences have been founded upon this ground, which can not be overthrown: that is, their causes are true, and their effects are true, and to be depended upon as a general rule. But those who might expect their effects to manifest themselves to the senses as *unchangeable*, would inevitably be mistaken as respects their *particulars* and *minutiae*. There are such things as general causes to produce general effects: but there is not such a thing as a general cause manifesting invariably both *general* and *minute* effects, particularly when these effects are looked for or expected in *forms*.

Upon *Man*, for instance, many useful and correct sciences have

* Magnetism.

been established. Man has witnessed corporeal phenomena as proceeding from his organism, and presenting many varied and mysterious manifestations. Upon his form has been established the science of *Anatomy*. Theories and books have been given to the world almost without number, giving extensive and minute delineations of his anatomical structure. Many of these have been received as true in all their descriptions of the generals and particulars of the structure of man. It is generally supposed that the extensive study which has been employed on the science of *Anatomy*, prohibits even a possibility of its being in any particular erroneous or misunderstood. *Practice* has been established; and this science has been a chart and directory to the practitioner. But every practitioner will give in his experience as *differing* from that of others, in many particulars. All depend upon the structure of the human system, which they have found invariably the same; but in the minutiae of practice, they differ exceedingly. Thus the foundation of practice (or the theory of the anatomy of the human system) is proved to be invariably true by the united experience and observation of all men; but the *minutiae* and *particulars* have been found irregular in their manifestations. And this proves that *particulars*, as looked for through the medium of the external senses, are not to be depended upon.

The science of *Physiology* has also been proved in generals, but not in particulars. The science of *Phrenology* has been proved demonstratively to every erudite man of science, and is admitted to be true as regards its *foundation* and *general* phenomena. It comprehends the structure of the organ of the mind, including its undulations and developments as indicated on the external surface of the cranium. And practitioners in this science know its truth by its many manifestations in shape, size, and general appearances. These hold good as *general* indications; but when their *particular* and *minute* effects are looked for, there will be observed extreme variances. Thus this science is true in its *generals*, and is to be invariably relied upon; but its minutiae vary greatly in their manifestations. All sciences relative to man and his physical and mental organization, are truthful and to be relied on, as is demonstrated by the general and united experience of all mankind. But the ultimates and minutiae are changeable—the anatomical, physiological, and phrenological constitution of man, being the bases on which these sciences are founded. And *effects* and ultimate minutiae are also *observed* differently by every person, even when they are *invariable*.

Thus man, making the *external* the test of truth and reality, becomes invariably and inevitably deceived. Reasoning from cause to effect, is the only sure guide to truth : and then analogy and association may follow, as carrying direct evidence to the mind of that which is beyond the reach of the senses. If external and visible appearances are the correct test of truth and reality, whence the innumerable theories that are presented in explanation of any one of the sciences ? All agree indisputably as to the *foundation* and *cause* ; but each widely differs from others in accounting for the various *effects* and *manifestations*. Is not this conclusive evidence against making external appearances the test of positive and absolute truth and reality ?

For illustration : Suppose you cast your eyes upon a beautiful fruit. It is pleasing and enticing to the eye ; it is grateful to the palate ; it is pleasing in its action upon the taste and stomach. You *saw* it : that convinced you of its reality. But had you any evidence of its *minutiae* and *effects* ? The *general* was known : the *particular* was not known ; for in a few hours, in a given instance, this same fruit works out a most deleterious and destructive effect. What evidence then had you of the *real* reality, by knowing that the fruit did exist by the evidence of vision ?

But in all psychological research and investigation, the *external* and *manifest* have been made the test of *inward reality*. Reasoning from effects, in a retrograde manner, men have arrived at non-entity, and become confirmed in a disbelief of anything beyond what the senses will recognise as existing. Are you not convinced by the fluctuating nature of things external, temporal, and transient, and which are fleeting and evanescent as the leaves of the trees, that these are mere *effects*, and not *realities* ? — that the *real* or *cause* is *invisible*, and the effect is a mere transient *expression* ? For matter and form can not be depended upon as producing the same and unchangeable appearances. For there is a perpetual exhalation and inhalation going on throughout all Nature imperceptibly — a steady flux and reflux of matter, daily, hourly, and secondly, as *changing* forms and appearances. Are you not convinced that the *causes* of this continual changing throughout all Nature are *invisible*, not to be heard or seen, yet nevertheless actual and real ? From this you will learn to make the test of truth the amount of evidence you receive *through* the organization, and not that originating *in* the organization. Make the body, the organs, the *medium* through which you test reality. Be passive in the inward ; active on the outward. The outward is

an instrument, an agent, a medium through which may be tested things external.

§ 8. That my meaning may be more distinctly comprehended, let it be observed that the *body* is a *form*, is *transient*, is *changeable*: the *internal* is *not* changeable. The *man* is the *internal*: the *effect* or *form* is *external*. The mind is not acted upon by, but acts on, the body. That which is internal is the *reality*: that which it acts on is visible and mortal. And all appearances foreign are composed of the same mortal ingredients—mortal in the restricted sense of that term.

Now it being proved that the visible is not the real, but that the invisible is the eternal, it follows that you must make the test of truth to consist in an imperceptible, yet unchangeable and eternal principle. Admitting this much, you are able to advance one step further in the cognizance of probable possibilities. Effects are witnessed: they are traced to an immediate cause, which is demonstrated by strict and severe analysis. This cause producing this effect, shows you that the effect is not *without* a cause. This effect produces another, and that also another; and so by analogy you may see that there is an endless and incalculable amount of causes and effects. And tracing effects to causes, and causes to effects, is the correct process of reasoning: and this you do in your imagination until you arrive at a chaos of existence,—then stop breathless and return to ask, What was the cause of the *first* cause? You would not have gone upon these trackless peregrinations, if you had but considered all forms and externals as not *causes*, but *effects*. In process of this Key to the Revelation which is to follow, you will receive still further evidence directly in favor of this form of reasoning.

I will here indicate the order of reasoning and investigation to be pursued. First, we are to commence at the First Cause, and trace causes to their effects, until we reach the *human body*, which is an ultimate effect of the Great Cause. To prevent this train of remark from being considered as based upon senseless hypothesis, we will also trace the ultimate effect through cause and effect, until we arrive at the First Cause. Approaching with deep reverence the First Cause, we will commence at the Great Head of all existence, and through the formation and operation of all spheres celestial, trace the chain of existence to the terrestrial, and until we arrive at the last effect, or the ultimate,—considering it to be an eternity which pro-

duces and reproduces spheres, existences, and forms, until there is an infinite expansion of ultimates. And this process will be understood by the following familiar illustration: The germ, roots, body, branches, limbs, buds, blossoms, *beauty*. Or this: Water, steam, ether, *immaterial*. Or: Fall, winter, spring, and summer in its brightness and beauty. The great train of investigation which is soon to follow, is based upon the principles of reasoning which have been laid down and illustrated.

And conceive of a germ being hidden beneath the surface of this hard earth. Imagine that you forget its existence. Let a few years of time elapse, and then cast your eyes to the spot where it was concealed, and you see a lofty and beautiful tree, standing in all the majesty and dignity of its nature. And would it not be as absurd and impossible to disbelieve the *existence*, as it would be to doubt for one moment the *germ* which has produced this existence? The tree stands, and is visible as an ultimate: *man* stands, and he is also an ultimate. The germ of the tree, you knew of its existence; but the germ of the world, you do not know of *its* existence. But is it not evident that the *latter* is at least possible, since the first is known and demonstrated? By even assenting to such a possibility, you have become prepared to take one more *careful* step in this investigation.

By the next careful step which is to be taken, is meant the admission of the process here indicated, as being the only correct mode of reasoning. But before this step is taken, it becomes highly necessary to illustrate still further the truthfulness of this rule, tracing synthetically visible effects to their causes, and analytically causes to their effects. The transition from the usual mode of reasoning to this, would be too sudden for the mind to receive, without its being made still more plain by reasons deduced from general truths, as they are indisputably and extensively known to exist. Illustrations and representations which have been made are direct, but too comprehensive, to be familiarly understood, in proof that things which are visible and external, are only tangible effects and ultimates of causes invisible. The following is to make still more plain the reason of this reasoning:—

All things external, in forms, series, and degrees,* appear to different persons to present different manifestations. Suppose a man diseased: physicians examine his case, guided both by the physiological

* What is meant by "forms, series, and degrees," is the unfoldings of the various and successive stages of kingdoms of creation, as the sequel will illustrate.

manifestations of the disease, and by the feelings which the disease produces, which are not perceptible to them by any process of external observation. The patient communicates his own feelings, the physicians taking these for granted; and from these, together with the symptoms *manifest*, they decide upon the name of the disease. Each of these physicians, from the evidence which he has received through the senses, differs from the others as to the character of the disease. Have you not here proof that the external and manifest is the *effect* and can not be relied on, while the *cause* is hidden?—And you do not possess any means by which you can *investigate* its cause.

Again: A man has a carious tooth: he tells you he experiences a severe pain; but you doubt his word, and ask for proof. He points you to the tooth, which is the object tangible. But does the evidence of which your senses admit, convince you that he has a pain? The tooth is the external, the ultimate: the pain is the invisible, but reality. In both of the above cases, are you not internally convinced that you must adopt some other process of reasoning and investigation to find the true cause of the objects manifested? Conclusions drawn from things visible, which are effects and ultimates, can not be so reliable as inferences drawn from internal causes as to their legitimate effects.

One more illustration: You have a foundation of belief which you call the evidence of your senses, and which you implicitly rely on as proving truth and reality. But notwithstanding the evidence which you may receive through the senses, particularly that of vision, the following illustration will enable you to conceive of the possibility of *internal* truths: The whole world of mankind can give in their united testimonies that they positively and absolutely *see* the sun rising in the east, and setting in the west. Is there not internal evidence that the external and manifest of this is positively unreal? *Inward* searching after truth has established the *cause* of this phenomenon, and proved that the sun does not move. But it is the *visible* and *external* that you are deceived by, and not the invisible, which is the reality. True philosophy embraces both of these processes of reasoning—synthetically from effect to cause, and analytically from cause to effect. The philosopher who pursues only one of these processes, is not a philosopher; but he who adopts both, is a true philosopher, and has true philosophy. Admitting this as the true course, you become a reasoner from internal realities to external, visible effects.

§ 9. And now free your minds from all things present, and retrospectively view the past: Have you not times innumerable been perfectly deceived by visible manifestations? Has not appearance often been in direct opposition to the reality? Has not the appearance of a person deceived you when you least supposed it possible? Have not the particulars—the minutæ of everything familiar to your senses, irregularly presented different and opposite manifestations? Have you not been mistaken almost as often as you have relied on this as a mode of receiving truth? Desponding on the deceptions caused by a reliance upon things external and manifest, has not the whole become repulsive to many minds, and have they not doubted appearances and totally disbelieved invisibles? If so, how inexpressible should be man's delight to know that that is not *real* which is *visible*? A person may have a passion or an emotion; he may have sentiments and thoughts which are not known to exist by any other person; for a thought is *invisible*. The only process by which the world may become convinced of its existence, is its manifestation on the body—the external being the effect or ultimate; the cause internal and real.

So with every form and manifestation, tangible and external. You see light: you are thus convinced by the evidence of vision that that light exists. It may proceed from various states of matter, from fire, or a candle. But does the sight of it convince you as to the nature of its source? If you had not the conviction previously that it would burn, then by presenting any part of the body in connexion with it, you would find the reality of *fire*: but of this you would know nothing until it was proved by a different process from that of external and tangible manifestations. This presents evidence conclusive that the internal is the *cause* and *reality*; the external, the effect and ultimate. Why judge ye not yourselves of the right? External representations have been too much relied on as proof of reality. The outside of the platter was clean; but the inside—the *invisible*—was full of extortion and excess. Arriving at these truths, (which will be universally acknowledged), have you not seen sufficient reason not to pursue this course any longer?

It is now clearly seen and proved that the things which constitute *causes*, are *invisible*, and that their *effects* are manifested in all forms external. Hence the latter can not be *realities*; for such a supposition would involve a self-inconsistency.

.. The process of reasoning thus to be adopted, is based on an inte-

gral view of the universe. And by resting on positive, and not on particular—depending on general and not on minutæ in external manifestations, your expectations will be realized in the general manifestations. Associating cause and effect with analogy and correspondence, observing forms, series, degrees, associations, and spheres, is to be the method by which their future condition will be shown to be in analogy with things which are here visible. But this is not to be commenced until the careful step is taken : and that is to *prove the visible by the invisible*. And the foundation of true reasoning being established, it brings with it irresistibly the conviction of this state,* which you are to have evidently demonstrated to yourself internal. Proof of this state, and of the source from which I received these impressions, must be made apparent and conspicuous before you feel yourself constrained to admit the contents of the following Revelation. In order that the real foundation of my impressions may be established, it is necessary to first explain the admitted science known as *Animal Magnetism*—upon which I will proceed to explain this state, of the real importance of which you receive *externally* but little evidence.

To comprehend a subject so vast and extensive as that of animal or human magnetism, and to familiarize the mind with its various and mysterious phenomena, with the main features of its manifestation, and with the grounds upon which it rests, it becomes highly necessary to make illustrations relative to the proofs to be introduced. A man intending a journey to some foreign country, would, if a judicious traveller, familiarize himself with the geography of it, and acquaint himself with the maps and charts of the various ways by following which he might reach the place of his destination. These he would know in order that he might not misunderstand the direction of, and means of proceeding to, the place where he intends to terminate. Of the existence of the place he does not know by any direct evidence through his organization, but of this he is convinced by the previous reports of men, and by the uniform admission of all. So with this science : its foundation and basis must be admitted by the evidences of previous research and investigation, instituted by erudite men, both in this and previous generations. But the many ways which lead to its peculiar phenomena, it is proper to become familiar with, in order to arrive at its legitimate attributes. The objection to its known results may be given in the following explanation.

* The abnormal state in which this was dictated.

tion ; and the guide to the paths will be the isolated facts presented in the remarks upon individual and universal experience.

The foundation of this science can not be doubted : for it is admitted that there are existing two fluids, which may here be termed *Magnetism* and *Electricity*. In making the subject familiar to the understanding, it is proper to give a brief description of the organs of sense.

The organ of vision is supposed to be the only medium by which man can communicate with the external world, in such a way as to receive a knowledge of forms and substances foreign from his reach. The retina acts as a medium for the intervention of things visible, the reflection of which it comes in contact with ; and thence the impression goes through the optic nerve to the brain or seat of perception.

The ear is supposed to be the only medium to receive the vibration of external disturbances ; and it is thought that hearing can not exist without the perfection of this organ. The tympanum, its membrane, bones, and stapes, are thought to be requisite to perform this office. But physiologists are aware, by innumerable experiments, that the tympanic membrane and the small bones, with the exception of the stapes, may be totally destroyed without materially injuring that sense. Hence there must be a different medium through which that sensation may be produced.

The organ of *smell* may also lose some of its parts, and still perform its office. The various convoluted parts of the nasal organ are not developed until the child is quite advanced ; still the sensation of this organ is apparently manifested in the earlier stages of its development.

The organ of speech also can exist without *every* part of its present structure. The lingual nerve may be severed ; yet there will be existing muscular action of the tongue, and a continual performance of its office.

The sense of *feeling* may be partially destroyed, from some external and incidental connexion, such as may partially paralyze its action ; yet there will be still existing acute sensitiveness of this sense.

§ 10. Each of these senses may and does perform its office indirectly upon the mind, without any direct interference or connexion with anything external. This is demonstrated by the experience of ev-

ery person during the hours of slumber. It is generally supposed that thoughts will not be excited upon tangible realities, without a direct connexion between the organs and such realities : and it is also supposed that the nerves of sensation, which are active in conveying all the organic impressions to the mind, can only be excited by the action of the external upon them, to transmit the emotion necessary to generate thought. This is not entirely correct ;—and the true state of the case will be known by appeals to your own experience during your normal and abnormal existence. During the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive and disturbing influences, makes imaginative excursions to different places and contemplates different things in existence. It supposes it sees or hears ; while sometimes it is arrested in its travels by the sound of beautiful music, or by various pleasing scenes which it appears to enjoy. Sometimes it supposes it walks, feels, tastes, or suffers excruciating pain. It also appears to be irresistibly in many places, where it had no previous desire or intention to be. During all of these peregrinations, the wave of sound, the reflection of sight, the susceptibility of feeling, the pleasure of tasting, are all supposed to be enjoyed. This can not be *Spirit* ; for if it were, it would be distinguished by the perfection of all its qualifications during its disconnected state from the body. This is *Mind*, connected with the body ; and the impression which it receives through the disturbed condition of the nerves of sensation. This proves that there is an *internal* medium of sensation by which the mind enjoys its capacity as if the external were in connexion with the world. It proves also that there is a medium, which I have not yet named, existing upon these nerves of sensation, independent both of internal and external exciting causes.

Having thus established the existence of an independent, conscious medium, I will now proceed to explain its existence. And of this the foundation is universally known and admitted, and hence it is not necessary to speak particularly in reference to its existence. This foundation is the muscular and sympathetic nerves. A synopsis of the theory is as follows : Man possesses two coatings, which are classified as the *serous* and *mucous surfaces*. The *serous* covers each organ, nerve, and fascia of the muscles, including the whole of their surfaces. The *mucous* surfaces constitute the inner of every

organ, nerve, and muscle. The serous surfaces and mucous generate and sustain a positive and negative fluid. This controls the circulation. The negative expands the ventricles, and that attracts the blood to its reservoir. The positive contracts the ventricles, and thus repulses the blood throughout the system. Hence there is a continual expansion and attraction, and contraction and repulsion—which illustrates familiarly the office of these forces. The serous surfaces are susceptible of feeling, while the mucous surfaces are not. The muscular nerves are controlled by the mind, while the sympathetic, or nerves of sensation, are the medium of actuating the mind, whose motion produces thought.

The brain is composed of a sensitive and complicated composition of fibres, to which no other part of the body bears any analogy. Being sensitive, it is *attractive* or *positive* to all that is existing on the nervous medium: hence it receives impressions irresistibly. It possesses within itself the positive and negative poles, or greater and lesser parts: the one controlling, the other subject; the one receiving power, the other transmitting and exercising power. The ethereal substance which serves as a medium, may be termed *Magnetism*. The muscular motion of the system is performed through the medium of the substance which may be termed *Electricity*. When there is a full and uninterrupted exercise of all the powers and organs of the body; when there is a harmony existing throughout the whole physical system, there is perfect health and enjoyment; because its forces (which are positive and negative, or magnetic and electric) are regularly performing their functions: and this indicates a perfect condition of the magnetic or nervous medium. Nevertheless, when the body becomes deranged in any of its various parts, it is a *loss* of the positive or negative power which produces its health and harmonious action. But when all parts are in perfect unison and harmony, then the system is thoroughly *magnetized*. In order to *demagnetize* it, you must in some way overcome the equilibrium, and extract the positive power by a power still more positive; and this will produce the unconscious state called the magnetic.

The medium, heretofore explained, exists between all organic beings. Magnetism composes the sphere—rather the atmosphere—by which every person is individually surrounded. And besides this, there is a medium existing which extends through all things, placing man over the lower animal creation. For animals are subjected to man's control by the positive or subduing power which he

possesses ; and they receive this to their minds by the same medium which exists between an organ and the brain. Man being positive, and all else negative, the latter must yield to his control. Here again is proof that the internal, invisible, is the real cause of all external and ultimate manifestations.

§ 11. The state termed magnetic can be produced by the following process (which is not in any way confusing the laws of Nature, but instead thereof, is only developing its powers and attributes, which have not been known to exist as appertaining to animal or physical creation) : One system coming in contact with another of less positive power, will be attractive (the attraction depending upon the medium universally established), and will attract the positive power from the patient or subject, with whom the former is in contact ; and the positive or magnetic force which is attracted from the subject's system, is that which exists upon the nerves of sensation, which terminate in the serous surfaces. This fluid being withdrawn, the patient is not susceptible of external impressions, simply because the medium by which these are transmitted is *absent*. He is then *demagnetized*—leaving sensation only existing upon the internal or mucous surfaces which produce vital action. The negative power remains ; the positive does not remain. Vital action becomes torpid and feeble according to the loss of power which previously controlled it. This is the magnetic state ; and in this peculiar condition, the patient is in sympathy with, or is submissive to the will or positive magnetic power of, the operator. This is the *first* state.

The subject in the first state is obedient to the will or wish of the operator, through an established equilibrium of the two forces which must exist in all things to produce motion. The subject is negative ; the operator is positive. Hence the negative phenomena, witnessed in the patient's system, stand in analogy to *muscular motion* or negative manifestations in *one* man. The subject and operator form *one* system in power. There is a visible disunion, yet there does exist an invisible union. One is positive, the other negative ; and the one performs negatively what the other performs positively. And this representation illustrates the condition : Man, when uninterrupted in any of his functional capacities, stands magnetized ; one part of his system being *positive*, the other *negative*, and the two being united by an equilibrium which does (yet invisibly) exist ; and all phenomena produced by his mind as the *positive*, upon his body as the *neg-*

live, are parallel to what takes place in the patient and the operator. It is not necessary to give a minute description of the various changes and modifications which these potent fluids pass through. But the fact is visible, manifest—produced by the real, invisible, yet the primary cause all the external appearances.

To convince the rational mind of the foregoing inductions, I will state the position which the true reasoner occupies: There is a continual antagonism between faith and doubt. The true reasoner stands as a mediator between the two. Man can not disbelieve nor believe—there is no such thing as disbelief or belief—without *evidence* to produce one decision or the other. To be a *disbeliever*, man requires in reality the same amount of evidence that he does to become a *believer*. The mere expression of belief or disbelief has no meaning unless it is determined by a sufficient and reasonable amount of evidence. Supposing you to stand as a mediator between belief and disbelief, and to require the same amount of evidence to make you take either side, I now ask you this question in reference to the explanation of this subject: Have you not received a sufficient amount of internal, conscious evidence, to make you take the side of the believer? If you have not, then your evidence must be sufficiently strong and powerful to make you *disbelieve*; and this it is your duty to make known as extensively as possible, in order to settle the antagonism existing between faith and doubt upon this particular subject.

Thus the phenomenon, known as *magnetic*, does not controvert or subvert in any way the laws of Nature; but instead thereof, such should be looked upon as a progression and further development of the laws which govern organic beings. The placing of one person in the magnetic state, he composing the negative, and the operator the positive, thus brings the law that controls one system in its various parts, to control *two* beings, as composing *one* with all the requisite magnetic forces.

It would not be inappropriate here to introduce a few thoughts upon the *utility* of this influence in alleviating the sufferings of humanity. There are several classes of disease which greatly excite the nerves and surfaces upon which the magnetic medium exists; and excitement causes them to generate an excessive amount of the magnetic medium; or positive fluid. This often produces excessive *fevers*. When intense, it affects the brain, and often produces awful *paroxysms* and *dérangements*—which could all be removed by the

contact of a person who is *strongly positive*. By this would be extracted the superabundance of heat, or magnetic ether, which being excessive, produces the effects above described. In all cases where there is too great an amount of positive power, it can be relieved by the application of a due and *superior* amount of positive power. All excess of heat, or fever, such as is caused by innumerable derangements of the system, can be invariably reduced to an equilibrium by employing this new development.

• There are properly *four* magnetic states. In the *first*, no particular phenomena are witnessed, only that, the external organs being in some measure divested of their ordinary share of magnetism, a feeling of dulness pervades the system. Persons in this state lose none of their senses, but are susceptible to all external impressions. They have also the full power of muscular action; and if situated nearly midway between the first and second states, they are inclined to happy feelings. And all phenomena witnessed in this state, are only of a *physical* nature: but in the higher states, the phenomena consist in the development of the mental powers.

The next state, or the *second*, manifests itself through the mental organization. The patient still manifests his intellectual faculties, but is deprived of all muscular power. The pupil of the eye expands, and that organ refuses to act on the brain. The tympanic membrane and cavity of the ear expand and refuse to perform their wonted action. The extremities are somewhat cold. In the latter part of this state all sensation and feeling is destroyed, so that any surgical operation can be performed without giving pain. The patient in this condition appears mentally associated with the operator. All the external organs being closed, there is no possible means of receiving impressions from without; but all phenomena are produced through the medium which exists between the operator and the patient. Hence there are sympathetic, incoherent, and indefinite accounts received from the mind of the patient, which are analogous to the impressions of the man previously spoken of, who seemingly recognised external realities during his moments of dreaming. Thus the phenomena are of a *mental* nature, and are a natural production of the mind so situated.

• § 12. The ear is not entirely closed to sound in the first part of the *third state*. The patient can hear indistinctly, possesses the power of speech, and partly of muscular action. About the middle of this.

state, the ear is completely closed, and all impressions made upon the brain from external objects, are at an end. The patient is then placed in an unconscious condition so far as the external world is concerned. Divested of his ordinary share of magnetism, he possesses just enough to perform vital action.

In this state there is a strong sympathy existing between the operator and his subject. The chain of sympathy which connects the mind of the operator with that of his subject, is *animal electricity*,—the same fluid which is the agent of all muscular motion. It is through the agency of this fluid that magnetic sleep is induced. The operator sits down with the determination to put his subject to sleep: all the powers of his mind are concentrated on this object. His will being exercised to this point, the electric fluid passes from his own brain and nerves, to the brain and system of his patient, and forms between the two, a chain of sympathy. The one, then, is completely subject to the control of the other; and in this manner you may easily account for all the phenomena witnessed in the sympathetic somnambulist.

In this state the patient is wholly unsusceptible to any tangible or physical connexion, no feeling existing upon the surfaces. The magnetic medium is far less active than in the previous states; but the negative or muscular forces are still preserved. At this crisis the mind is extremely susceptible of external mediums which connect mind to matter. Hence the subject appears to see and hear, and to perform many wonderful and mysterious things, during this condition of the mental faculties. This is a state of still higher mental development, and of consciousness or perception of mediums. This is often supposed to be the *clairvoyant* state; but it is not. It stands in analogy to *natural somnambulism*; only one is a phenomenon induced by magnetism, and the other is a similar mental state, but naturally produced by an inactivity of the magnetic medium or sensation. The magnetic subject has progressed in his mental capacity toward the state known as death: for the positive power does not remain, while the negative or muscular does remain.—And the increased perception of the mind is through the medium of its own association.

Passing from the *third* to the *fourth* state, a still greater and higher mental manifestation will be observed. About midway between these two conditions, the mind loses almost all its sympathy which attaches it to the system. At this time the chain of sympathy existing between the positive and negative, is nearly disconnected. The mind

becomes free from all inclinations which the body would subject it to, and only sustains a connexion by a very minute and rare medium, the same that connects one thought with another. In this condition the patient progresses into the *fourth* state. Then the mind becomes free from the organization, except as connected by the medium before mentioned; and then it is capable of receiving impressions of foreign or proximate objects, according to the medium with which it particularly becomes associated. The body at this time is dormant and inactive in all its parts, except the negative, or muscular and vital action, which is constantly kept up and controlled by the united forces of the operator upon the operatee.

And this stands in analogy to that natural state of physical disunion known as *death*. Death is produced by the loss of both forces; but the clairvoyant state is produced by the blending of the forces of the two persons, and making them physically equivalent to one. The mind, in the first case, loses all of the medium which connects it with the body: the latter is the same state mentally with the former, with the exception of the medium referred to. All the phenomena are seen, and do exist, with every being. Their healthy state is the magnetic state, and the various conditions and developments of the mind during sleep, until death, are analogous to the various phenomena induced by magnetism,—only one is an ordinary manifestation, and the other is a further development of the same principles and laws which constitute and govern animal organization.

The science is thus explained; and the phenomena and appearances, which may be invariably expected, may thus be generalized. But the *particulars* and *minutiae* will vary exceedingly, according to the various dispositions and organizations upon which the magnetic condition is induced. To particularize would require an indefinite length of remark, consisting of individual observations and isolated inductions.

A great question now presents itself for investigation: *Is there such a thing existing as independent clairvoyance?* I answer, *There is*. You ask for proof. Such you shall receive by the following investigations.

It is well, however, to understand the meaning which is applied to the word *independent*. If you mean self-existent, abstract, indefinite, and without any connexion—then the expression means nothing; for in this sense there is no such thing as independence. But if the

word is intended to mean *free from direct instigation*, then it has meaning; and to it this signification should be attached. I am compelled at this time to explain and reveal the mental phenomenon as I experience it; and the reasoning to familiarize it to the mind will be given hereafter.

It was admitted that the body is in negative subjection to its operator—and also that muscular and vital action are still sustained, yet in a less degree of activity than during the self-possession of the forces of motion. The body so situated is dependent for its activity upon one source, while the mind or the intellectual quality is dependent upon another. While I am examining,* I am directly dependent upon the close connexion of the physical, and the steady and intense cognizance of the mental. But when the independent condition or crisis is produced, the body assumes an inclined position. It becomes cold, rigid, and unsusceptible; and hearing and all the physical organs are torpid and inactive. But when the body resumes its natural position, hearing returns, muscular motion is commenced and active, and the organ of speech is also in full exercise. Each of these powers must be in operation in order to communicate externally what the natural organs are seemingly cognizant of. This dependence is not what is termed sympathetic, but it is in reality a situation which that word will express. The medium existing between thought and thought, between mind and mind, and between time and eternity, is the only active pervading medium which I am dependent on for the conception of thought, and for the perception of all things of a refined, ethereal, or spiritual constitution. This is while the activity of the body and mind appears to be sympathetic or dependent. I am not impelled or impressed by the thoughts or feelings of a foreign person, though I am cognizant of them through the medium above termed ethereal. The independent condition is when the body manifests the external appearance of rigidity, &c., above described; and in this situation only is the term “independence” applicable.

§ 13. I will now illustrate the connexion between the internal, through the organization, with the external; that is, what the mind is dependent upon to generate ideas. Forms of all things make an impression, or rather cast a reflection upon the mind, which reflection is the *idea*. Sound of every kind conveys to the mind a peculiar

* That is, examining the diseased, with a view to the application of remedies.

vibration—imperceptibly yet irresistibly undulates the portion of the mind with which it comes in contact. This vibration is the idea. The vibration and idea are simultaneous, yet perfect. Words (or sounds which are called words) are the *agent* of ideas. So also when a person meets or observes a form or substance, he necessarily receives an idea concerning it. And the idea once created is irrevocable; and association of the mind with the form external, excites and develops the idea first established. So also with sound or words. Hence in *learning*, a frequent repetition of the association of ideas is necessary; and when the idea is established, the same sound or word, even though irregularly or indefinitely repeated, renews it, and thus confirms the knowledge through the faculty or medium termed association or imitation.

All thoughts or ideas are thus dependent upon exciting causes, the medium of which is but obscurely known. Yet every thought is an unrestrained production of a mind acted upon by forms, reflections, sounds, associations, or imitation. All thoughts, in one word, may be termed irresistible impressions. The cause of all such is invisible. It is not the form, substance, sound, or word, that produces thought; but it is the irresistible impression which such produce upon the mind. There is, first, the cause; secondly, the effect produced; and thirdly, the thought, idea, or ultimate. *Thought* is dependent; *mind* is *independent*, not existing with the body as a component part of its constitution, but is an ultimate of organization; and *thought* is an ultimate of both.

Let it further be considered that a physical manifestation is not produced until thought as a cause or prompter previously exists. Let it also be considered, that an idea or thought could not be produced without the *mind* previously existing. And let it further be impressed, that a mind could not be *individualized* without the previous existence of the physical organization; and still further, that the organization could not be constituted and established without its previous and eternal elementary existence; and that this all could not exist without a self-existent, unchangeable, and eternal Principle. Here, again, is developed the principle previously established: that the visible and external are *effects* and *ultimates* of *invisible* yet *real* producing causes.

In analyzing mind, it becomes necessary to admit what you at first would doubt. If you say the mind is a principle belonging to, and is produced and developed by, the action of the organization, you at

the same time admit the production, and its existence ; but if you do admit and sanction this alone, then you virtually approbate and sanction a most ingenious theory : that *all forms* which possess within themselves a *moving force*, are no less than *thinking principles*. So, then, to be consistent in your efforts to analyze your own mind, you must admit a power beyond man's present power of investigation. And if such a principle does exist (and you are compelled irresistibly to admit it), you may call it spirit, or substitute for that word any other name which may alleviate an inward skepticism of a continuation of this principle's identity.

And by the admission of a Principle previously existing, adequate in power and wisdom to produce organizations, and to disseminate universally, life and vivacity, you positively deny the belief in the annihilation of the most minute substance in existence. And by prostrating the grounds of such a belief artificially sustained, there is established in its stead the existence of an invisible yet unchangeable Principle, which is previously admitted to be even more than a probable possibility. And while you have no possible means of refutation, just quiet the mind, until I reveal the situation in which my mind is placed while observing, and receiving impressions which you at this time have no possible means of arriving at.*

When the mind becomes free from the organization, and is launched from its nidulated state, it passes into a new sphere of existence. Impressions of truth, of virtue, of principles which govern, control, and actuate, tangible and physical substances, all converge to one Focus. This I call the Fountain, the Sun, the Great Illuminator, the unchangeable, eternal POSITIVE MIND ! This fills all negative substances. Worlds, their forces, their physical existences, with their life and forces, are all *negative* to this Positive Mind. This is the great *Positive Power* ; all subordinate existence is *negative*. Both positive and negative exist as a united, unchangeable Principle of all action. For an illustration, let the mind conceive of a wheel, sphere, or circle. Let it be concentrated at the centre of this, and it will be perceived that there is an expansion of circles from the centre to the circumference, or that one wheel can not exist without another. And so with the Great Positive and Negative, which compose one whole Sphere of Existence. If these two forces produce all existence, do they not from the centre expand to the circumference, passing through

* Whatever obscurity may seem to be connected with the last two paragraphs, will be amply cleared up in the Revelation.

minute and modified forms, until they pervade the Universe and constitute the powers of all things? From this Focus then I receive impressions of the many and various principles and mediums which exist between the mind and the objects to which it aspires. When I pass into this sphere, I become associated with the spheres of the persons or forms which it is the previous desire to associate with. I do not pass to the Focus of *all* existence, but to the focus of *this* existence—which is analogous to the expansion and centre of every wheel of existence. When I pass from the body, it is not the distance—the indefinite space through which the mind proceeds, that is necessary to enable it to obtain its information; but it is the transition or metamorphosis of the principle of mind to its second sphere of existence.

§ 14. In a wheel, there is but *one* centre: so at *this* Focus, there is but one Principle, one united attribute of Goodness and Truth. If it were possible for a circle to have several centres, then it would be possible for various principles and truths, both good and evil, to emanate from this Source. But as the first is impossible in a particular sense, so the other is positively impossible in a general sense. As the sun stands as an emblem of this great truth, you can not resist the impression of its positive analogy. The sun produces *light*: it can not produce *darkness*. It is a focus for the universal diffusion of light, and this it sends forth to the extreme sphere of its existence. So *this* Centre is a Focus for the universal diffusion of Knowledge, Truth, and one unchangeable principle, as disseminated to the extreme sphere of its positive power or existence. The focus of *this* existence is but an indefinite expansion of the Great Focus, passing from general positive to general negative existence—and being the controlling power of this existence, even as the *Great* Focus governs *all* existences. To this centre—to this focus—to the great positive power of this sphere (which is an effect or ultimate)—to this great actuator and propeller, consisting of one principle, which is Goodness without distinction—I go to receive information! And as the mind generates thought by coming in contact with external exciting causes in the natural body; so this Mind* creates in my mind parallel ideas which I term *impressions*. And by the minute yet ex-

* All the inhabitants of the second Sphere or World of human existence, are considered as united and forming *one*. The "*Mind*" referred to, therefore, is the General Mind of the Second Sphere.

isting medium between the mind and the body, I arrive back to convey the impressions through the natural organization.

How little, therefore, is the evidence of reality to be observed in corporeal manifestations! for while the phenomenon termed clairvoyance is visible as an ultimate, the real cause is *invisible*, and but faintly evident to the senses.

The ultimate perfection of all substances, the ethereal existences of spiritual spheres, and the means by which I receive impressions, are evident to me; but so greatly different from anything familiar to the natural mind, acting through the organization, that it is impossible at this moment to make these things evident to your senses. But I must reveal these things as the impressions are received: the parallel facts and inductive conclusions will be made evident to your minds hereafter. And I must proceed to give the appearances of all second spheres as they are to me manifested.

The human organization appears as a perfection and combination of all substances below its exalted composition. It is controlled by chemical and mechanical forces, and is a coating, a casement to contain its inward properties. There is another distinct principle, which appears and is evident to me as *Spirit*. Also there is a *mediator*; or *medium* connecting the spirit with the body. This mediator I know as *sensation*. And when this medium becomes disunited, there is a physical dissolution, and a spiritual elevation to a different sphere of existence; when the mind becomes connected with *this* sphere by a medium similar to that which connects it with the body. It is then identified with a personal sphere peculiar to itself, even as spheres are peculiar to different organizations.

The *man* is the *internal* of the body, occupying the organs as instruments for external communication; and when transferred, he retains all the senses, in a *spiritual* condition. And his mediums of communication are then *spiritual*, and he is susceptible to all properties and elements that compose the existence of all things. He receives impressions by these as *exciting causes*,—which are imperceptible to the *natural* senses, but extremely evident and manifest to the *spiritual* senses. And while the natural organization perceives substances and appearances as artificial and external, the *spiritual* organization perceives the real and *invisible*—is susceptible to the action of all existing properties through a sensation peculiarly belonging to its nature.

When I pass off into the independent state of clairvoyance to receive impressions, I receive them as the knowledge of the *reality* (or essence) of the substance which I had a previous desire to investigate. And as it is a law of Nature which can not be reversed, that positive is attractive to subordinate or negative substances, I must pass to the positive sphere of this existence. There I do not have any counsellor or informer, but I receive the reality of what I request. I do not observe entities as they would be *naturally* known to exist; but I know the peculiar connexion existing between all ultimate spheres of man. When passing from the organization, all natural forms and substances appear closed from my view by a great shade or mantle, when all above appears one broad and extensive light, passing through all of the second spheres of existence. This light is the medium of perception and association, which pervades the second spheres, and unites them together, even as the *natural* spheres are bound together. And when it was said that all shall know the truth, this was spoken in reference to the ultimate of this life, or to the second sphere of future existence, for there the truth is known. The reality, the invisible, the real cause of all effects, are then known; and this knowledge makes us free.

§ 15. The laws that govern Nature go on with a steady and unchangeable progression. They are not at any time retarded or accelerated. Nothing can prevent the natural results of these laws. They are established by one great Positive Power and Mind,—and equalled by a negative or ultimate Equilibrium. Hence their continued and united forces, by the influence of which all things are actuated, governed, and developed, and pass on in a steady process of progression. Every particle of matter possesses the same power which governs the whole Universe; and in each particle you see a representation and evidence of these divine laws. Thus in the stone you may see the properties of the soil; in the soil, the properties of the plant; in the plant, the properties of an animal: in the animal you see Man,—and in Man you can not *see*, but you can *feel*, the immortal principle.

The free, unshackled spirit, then, should be considered as the essential principle belonging to the organization, that with one sympathetic chain, encircling all spheres of this existence, can receive impressions instantaneously of all things desired,—and with its spiritual senses, communicate with spiritual substances. And as all

these must be in a sphere necessarily attached to *this* sphere, it is there that I receive my impressions. I do not receive these from the Great Supreme Mind, but from this *second* sphere, focus, or medium, which legitimately belongs to *this globe alone*. When you ask me a question, I am then existing in the medium or sphere of the body; but in investigating and finding the answer, I pass to the sphere where I can associate with the truth and reality.

It is impossible by *words*, to convey a full and adequate conception of the manner in which I arrive at truth. I can only employ such words as convey all the idea that words *can* convey, of this process. My information is not derived from any *persons* that exist in the sphere into which my mind enters, but it is the result of a *Law* of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this, truth is attracted to, and is received by, the mind.

It is impossible for any one to enter *voluntarily* that state in which he can view with clearness things belonging to a sphere of existence higher than the natural world. Were such a thing to take place, that moment death would necessarily and inevitably ensue. For this state can not be entered without a loss of one of the controlling forces of the system; and if this force is not supplied by the system of another, the natural functions of the organization would cease, and the spirit could not re-enter it after it had once departed. *Independent* clairvoyance, therefore, must be induced by the action of another system, by which the positive power is extracted from the subject. To sustain life, *this* is *supplied* sympathetically by the system of the operator; and so long as this is the case, there is a rare and subtle medium of sympathy existing between the mind and the body, by which the former finds its way back to the latter after a temporary absence. If this medium were destroyed, the mind could not return; and it is impossible to go *voluntarily* into the *independent* state of clairvoyance without destroying it.

To some, however, it is possible to go *voluntarily* into a state in which the mind is greatly developed, and made cognizant of principles and truths pertaining to this mundane sphere. This sometimes happened with a well-known Grecian philosopher.* During his hours of slumber, he often received impressions which led him to extensive generalizations; and such was the source of those excellences in his works which have so long been the admiration of the world.

* Aristotle.

He was in the habit of wearing particular kinds of stones about his person, imagining that these had the virtue of inducing this condition of mind.

A celebrated orator* of the same country frequently went into the same state of mind. Some of his best impressions were received during his hours of slumber. These he would subsequently systematize and carry out to their legitimate results : and the ability for which he was distinguished may in a great measure be referred to this source.

A distinguished ancient physician† also received impressions in the same way, which led him to analyzations of the properties of plants, and to the discovery of their medicinal applications, which before had been locked in secrecy, and which must long have remained unknown, independent of this source of discovery.

A similar mental phenomenon often happened in a still more perfect degree with a noted Swedish philosopher and psychologist,‡ who flourished within the last century. His impressions were more extensive and distinct than those of either of the others to whom I have referred ; and by these means he was led to extensive generalizations on the animal kingdom, which are true. He also had visions of the future state ; but not being in independent clairvoyance, these were not in all respects perfect. Yet to some extent they were true,—and were valuable as being the best that could be received under the circumstances.

Besides these, several Chinese and several Germans, and other writers who have had the most influence upon the world, received the leading ideas which characterize their works, in the same way.

Such impressions were of the same *species* with those which I receive, though theirs were received through a different medium, and were measurably clouded by the organization.

* To go into the future state, many people suppose that the mind must depart to an indefinite distance from the body, and assume a particular location. This is not so. Mathematically speaking, *two feet* from where I now sit is as much into the future state as any other distance. This consists simply in the *condition* which the mind assumes, and not necessarily in any change of its *location*.

Information concerning the things of which I speak in these discourses, is received while I am in this state of mind. For instance, I know not now what I shall say the next moment, but must first

* Demosthenes.

† Galen.

‡ Swedenborg.

pass off in search of thoughts and truths to be presented next in order.

Furthermore, the *manner* in which I obtain my information, may be compared to a process of chemical analysis. In analyzing a body, the chemist separates its constituents until he has found its simple elements. These are *Truth*. It is by a process of *spiritual* analysis that I obtain truth. I pass from the body with a desire for a particular kind of information. This desire attracts the particular kind of truth of which I would be informed, separates it from all other things, and causes it to flow into the mind. And when I thus obtain the truth of which I am in quest, I return to communicate it through the organization.

§ 16. Thus, though the transition of my inner life to its second sphere, presents to the senses but little evidence of its reality, to me it appears a metamorphosis analogous to *death*. While the senses observe the cessation of life, and the dissolution of the natural body, they have no tangible evidence of the real change which the *inner* passes through. But the latter itself is conscious of the change. The worm, while in its pupa state, passes through successive changes, till it arrives at the form of the caterpillar. *We* can see a further metamorphosis: the caterpillar knows not of it. The *butterfly* is conscious of its former encasement. The appearances to the senses constitute one species of evidence, while the *consciousness* of changing in the creature, constitutes another. To the natural senses, the *effect* or phenomenon only is present: the *cause* is foreign and seemingly disconnected. To me, both cause and effect are present. Forms and substances external are the subjects of *outer* association; but their reality, internal, rarefaction or refinement, is what I am associated with. The natural senses are cognizant of corporeal and formal investiture; but when things pass into their various progressive conditions, they are lost sight of. Like the *water*—which, while remaining as such, is perceived by the senses; but, when it passes into steam, air, and the luminiferous ether—becomes rare and refined—the natural mind and senses lose the perception of its existence, and apply to it, as to all unparticled matter, the appellation of *spirit*, for the want of a better term to define its condition. To me this all is known as matter become rare and unparticled—as the *ultimate* of matter, to which is applied the word *spirit*.

A natural tendency of the mind is to feel a conviction of its own continuance and progression. This amounts to a *belief*, but not to an *absolute knowledge*. For no collection of particles or substances of any kind, possesses the power of self-analysis. Hence all above the power of the mind may be received as a desirable conviction, yet not a palpable reality. To me this reality is made perfect. My perceptions and general impressions are from the *ultimate* or *perfection* of all material substances. The scope of these perceptions and impressions, comprehends the substance of the second Sphere in a *particular* sense, even as it comprehends all in a *general* sense. And as the result of present things is the substance of the second Sphere, I in this Sphere have the perception of the things pre-impressed upon the mind to investigate. Things appear real to me which are beyond the reach of the natural organization, which knows of nothing, except what exists in matter and form.

To me the grosser matter is impelling the rare and refined; while the rare and refined is pervading the grosser. Or, in other words, forms and appearances are effects of matter in approximating to its future state of perfection; while its perfected state, or ultimate, is in return controlling and refining these substances and forms. This is illustrated by the fact that the atmosphere becomes purified by the intervention of an ether or vapor. Thus water, passing into vapor, purifies the air contained in a room, in a particular way, as the same refinement of water purifies the air in a general way.

All ultimates, to me, are still *matter*; but to you they are spirit. These appertain to the second Sphere, or ultimate condition, which I become associated with. As the natural senses are cognizant of *forms*, the spiritual senses are cognizant of their *ultimates*. Thus a particle of matter, in its ultimate perfection, can not associate with a grosser particle; but when the grosser progresses to its ultimate, it becomes an associate with other ultimates. The rare acts on the lower; but the lower can not act upon the rare. So with the mind—with the senses: they can progress in their inward nature to their unparticled or ultimate state; but the ultimate can not associate with the senses. So psychological theories are only based upon desires of the mind, and convictions which it receives through the external senses.

In the state in which I am placed, all things are in an exalted condition; and this I am conscious of by arriving at the same ultimate sphere. And by association with these, and by inquiry and

analyzation of any given subject, I perceive the reality or ultimate of the things visible to the natural senses ; and with this impression I arrive to associate in the organic sphere, and thus am enabled to convey my impressions by words instinctively accompanying them.

And this explains the distinction and apparent contradiction between dependent and independent, as manifested in my own case. For while I am off, I am independent of objects and forms external, but dependent upon things interior, for the information which I receive. The impression is made upon my ultimate or inner principle ; this impression creates thought ; this thought, when I return to the body, brings up an association of words to express it, on which words I am thus dependent. Words are to me signs or sounds by which impressions are conveyed to others. All words, corporeal manifestations, muscular actions, the organs of the body, and such like, are instruments or means of external communication ; but the things communicated, I am conscious of through a different agent or medium. While receiving impressions, I am a representation and signification of the *second* or *future* association belonging to man and matter, or of their ultimate or perfected state. I have no means of directly convincing the understanding of this condition ; for, as was before mentioned, grosser matter can not associate with more refined ; but refined and perfected matter can and does associate with grosser. So while you can not associate your impressions with mine, I can associate my impressions with yours, yet not distinctly, evidently, or consciously to yourself—any more than grosser matter is conscious of its pervading unparticled matter or moving principle. To make the understanding analogically convinced of the ultimation of matter termed spirit, it is necessary to commence at the beginning of all things formal and rudimental, and trace them evidently and naturally to their ultimate perfection.

My impressions of spheres, or of matter in its second or ultimate stage of progression, are received in a way analogous to the natural, but by virtue of a perception much more exalted ! But ultimates are no more than finite to me, as they appear in a particular sense finite to you, but in a general sense infinite. As the natural ideas are associated with matter in its gross and perfected state, it appears *limited* ; while to me the whole appears *unlimited*, evident, and is present with all its features and representations of cause and effect. Thus the human body shows both the grossness and perfection of matter. The grosser composes the bones ; its progression produces

nerves and all secondary formations of flesh and filaments ; while the ultimate produces the skin and hair. So with the blood : it passes from its grosser state of coagulation to the refined state, when it becomes fitted for deposition and reproduction ; and it becomes more and more rare and refined until it escapes the body in insensible perspiration. So with the moving power, or volition : while the grosser is active in moving the muscular fibre, its refinement and perfection constitutes the *thinking principle*—which becomes so refined that it constantly escapes in thoughts or ultimates of which the mind is the originator. Thus the finer pervades the coarser ; but the coarser can not pervade, but is approximating to, the finer ; and when it arrives at its ultimate state, it becomes an associate with that which has previously arrived at the same general condition.

So with my inner life or ultimate sphere : it associates with the ultimates or realities of all grosser substances ; and by such a connexion, traces subjects analytically yet instantaneously from cause to effect ; and this supplies me with the knowledge which to your minds and understanding bears the impress of being derived from direct supernatural and spiritual intercourse—while to me the word “supernatural” has no meaning. All *natural* things can not produce *supernatural* ; but this term is only applied to *effects* when their *causes* are not evident.

Through such impressions, all things sought for appear present. The knowledge of the *modus operandi* of the Universe, from generals to particulars, is present with me. All this comes instinctively through an impressive connexion with matter and ultimates. These principles instinctively perceived, to me appear *realities*, and all things else as *superficial*.* So this instinctive perception of truth enables me to communicate the knowledge of the second Sphere through the organization, to the external world. You may term this an expansion of the mind ; a quickness of perception ; an exalted condition of the imagination. You may doubt its real truth ; you may question the existence of the principle of which I speak ; but you *will not*, if you consider the position which the true reasoner and philosopher sustains.

But those who will doubt, are doubters and skeptics by nature

* The word “*superficial*,” which frequently occurs hereafter, is applied by the author to that which is incidental, external, opposed to the inward or “real reality,” and which floats, as it were, upon the *surface* of general causation. The term “*unreal*” is also frequently employed in the same sense.

and profession. A disposition like unto this is not in a state to receive truth, or to progress in knowledge; and when the transition or metamorphosis occurs from this sphere to a future one, such a mind will not be refined and progressed to its ultimate condition. It will be like the second refinement of matter; and hence will take a long time to progress to its legitimate ultimate—and then it will associate in the spheres of those who have arrived at the state of perfection previously. The mind exalted before it assumes its second body or sphere, is so much progressed toward its ultimate state; and it will be associated with knowledge which subordinate or less-refined minds can not appreciate or enjoy.

§ 17. Thus grosser matter, or rudimental beings, and their progression until they arrive at their ultimate perfection, are in correspondence with *mind* and its progress to its ultimate sphere. Their many spheres and associations are only such as mark the natural refinement or progression of all things. Intellectual progress commences in the body or first individualization: thence the mind goes onward through its many stages of knowledge, corresponding to the various stages of its *ultimate* progression.

It is a law of *Matter* to produce its ultimate, *Mind*. It is the law of mind to produce its corresponding principle, *Spirit*. It is the nature of Spirit to progress in knowledge and understanding relative to the *cause*, of which all things else are the effects. Knowledge in its nature corresponds to Truth: Truth represents light and peace; and the acquisition of these two produces the enjoyment which a lover of truth appreciates in this sphere, while he anticipates and will receive the same enjoyment in future.

All things in forms and corporeal investiture, which exist upon the face of the earth as displaying life, are correspondents of their *inner* life or principle—which not only actuates them to thriftiness, but is working, by an undeviating law, the refinement of all subordinate substances: and these visible, corporeal manifestations also stand in analogy with the *ultimation* of their inner and living principle, which by influx produces rudimental sensation in the organic system, and becomes a part of animal existence. So, tracing the refinement of matter from vegetable to animal existence (the life or soul of plants being perfected to become animal sensation), the refinement and perfection of these two, to become the substance of *mind*—and the progression of its nature to its second sphere and investiture—you arrive.

naturally and reasonably at an idea of the future properties, the positively individualized condition and existence of the mind in its first ultimate state of progression.* Admitting this much, you arrive at the condition of existence in which my mind is placed.

Admit mind and its future identity—and you then can conceive of thought being irrevocable, and existing in repetition and association with the form, or cause of its production. Individual perception establishes this truth: That a thought once produced, never requires reproduction: but it is only necessary to associate the mind with the cause of its first development, to renew or refresh its action. Mind, therefore, corresponds to a fulcrum, upon which operates the lever of producing thought, which revolves, in its action, the principles and associations of ideas which thoughts seek to conceive. Then a repetition of thoughts once produced, creates as an ultimate, or effect, accompanying *new* ones.

Each of these laws of matter and mind stands as a representation of what is *future*; and an admission of the foregoing presses upon the mind, as an irresistible conclusion, the probability of its natural and ETERNAL† PROGRESSION!

Facts have thus been presented in illustration of the condition and ~~sphere~~ of my inner life, to make it evident to the senses as corresponding to the sphere which you are now in, and to enable you to receive the truth by analogy. Being compelled to admit the visible facts, you are equally constrained to admit as probable, a correspondent or ultimate Sphere. Conclusions arrived at by independent processes are an evidence of its reality; though by no process of investigation now known, have you the means to prove *demonstratively* the sphere which I am at this time associated in. Therefore receive impressions favorable to its truth; for such impressions answer as a guide to your future progress in knowledge and truth.

I am now compelled by a reasonable demand of the subject to explain the cause of several *particular* phenomena which sometimes present themselves in the state of the physical system induced by magnetism, and its ultimate, known as clairvoyance.

There are times when I, apparently to the senses, do not receive vision or impressions. This, being a particular phenomenon or effect, requires an adequate explanation. When progressed to the condi-

In a subsequent part of this work this subject is unfolded and illustrated in such a way as to insure a thorough and correct understanding.

† The speaker here remarked that he used the word *eternal* in its full force.

tion or state known as completely demagnetized (which is invariably induced), physical causes incidental to the external system, sometimes indirectly interfere with the medium of sensibility. This medium being disqualified from particularly and internally attaching the mind to the body, prevents occasionally the free expansion or transition of the mind, and its intimate connexion and necessary attachment to the organization. When this occurs (and it can not be perceived by the senses), impressions can not be received, because the mind has not become thoroughly independent.

Again : The expression “I see,” which I frequently use in familiar conversation during examinations of various descriptions, would, literally understood, convey a wrong impression. If I should use any other term, you would not understand its signification. This expression naturally conveys the idea of *vision*—of an optical knowledge of a foreign substance. In reality the expression simply conveys the idea of *knowing* by a peculiar process ; for the *knowledge* of a foreign substance is obtained through the imperceptible reflection which the substance casts upon the retina. So it is knowledge, *sight* being simply a process to convey inward the existence of the outer. Hence if the expression “*I know*,” were ordinarily used (which would be correct), I would use the same to give the impression of what I know, independently of optical or other processes of rudimentary perception. Therefore, “*I see*,” means, simply, “*I know*.” I know of things by the process explained in the foregoing remarks ; and all phraseology which characterizes my conversation, is adapted to, and corresponds with, your present sphere of perception and understanding.

These last phenomena, which are sometimes manifested, and are occasions of impressing wrong conclusions, are explained as being *particulars* which can not be depended upon. *Particulars* and *minutiæ* correspond to *incidentals* ; and you naturally repose no confidence in the invariable repetition of these things. Generals are always manifest, corresponding with truth and inward reality. Hence it is again necessary to impress the conclusion, that *generals* can be depended upon as inevitably manifesting inward truth and invisible corresponding causes. But *particulars* and *minutiæ* can not be relied on as producing the same unchangeable effects : for they stand in correspondence with incidental intervening circumstances which are always necessarily of a subordinate character.

§ 18. In bringing my remarks on Animal Magnetism and Clairvoyance to a close, it would not be inappropriate to recapitulate the arguments adduced to prove the phenomena. All that I have said upon this subject, has been said without reference to any particular axioms, or facts presumed to be admitted, or dependence upon any manner or form of belief that may exist.

First: The magnetic state was proved to be a further development and extension of the motive powers of organic life; and it was shown that the propelling forces that control one system in sensation, life, health, and enjoyment, could be united to another system, and both become as *one*—that, according to the laws which govern animal existences of a positive nature with reference to their negatives, the magnetic state could be produced by a transference of the forces of the two.

Secondly: It was shown that all states between the first magnetic state and perfect vision, are analogous to phenomena witnessed in the various conditions of natural sleep and somnambulism; that the transition of the inner principle to the second Sphere, corresponds to that painful metamorphosis termed *death*; and that the connexion existing between the inner life, or mind, and the organization, is a medium analogous to that existing between one thought and another, familiarly understood as the power of concentration.

Thirdly: That the source of the impressions which I receive, exists in, and corresponds with, the second Sphere, or the ultimate of *this* sphere, and which corresponds to this; and that the knowledge which I receive, is obtained by associating with the *causes* which lead the mind instantaneously to their *effects*. Cause and effect, thus presenting themselves almost at the same moment, give me the power of analyzation from generals to particulars.

Therefore what has been said regarding these things, and the reasons for reposing credence in them, is not founded upon hypotheses, or facts admitted, but it is a tracing of general truths to their corresponding ultimates; proving evidently and carefully these phenomena as not being a perversion of the laws of Nature. The whole is thus made too evident to require the word supernatural; too reasonable and manifestly true to be, by a truth-loving mind, doubted! Still the whole is submitted to the analyzation of minds which it has been analyzing. And as it was admitted that no principle possesses the power of self-analyzation, you will doubtless arrive at the point familiarly established, that *Truth* is Truth in *every* law, from that

which governs the most minute atom in existence, to that which propels and actuates the planetary system.—And you are not to admit *some* of the premises to be evident and truthful, and consider the *remainder* as requiring a greater extension of credulity than you feel responsible to exercise.

But you admit one truth which stands at the basis of all these—the motive power of life and volition. In this your faith is established: the rest, then, you can not *disbelieve* for the want of the amount of evidence necessary to prove them untrue. But if you either *doubt* or *sanction* the truthfulness of this explanation, without previously and seriously weighing the arguments for and against, neither your approbation nor disapprobation can be considered as legitimate.

Magnetism and Clairvoyance and their various phenomena being traced, by evident facts, to their ultimate effect, which is an opening of the second Sphere, they were left there; and the science of correspondences was adduced in their favor. The first train of reasoning consisted in investigating facts, and analyzing realities to obtain their conclusions. The second train consisted in presenting analogous truths, agreeing with the visible and terrestrial, and ascending to the invisible and celestial. A *third* train of proofs is that which for distinction may be called *representation*; showing that facts represent Truth, and that truth is a representative of knowledge and intellectual progress: and that these all are representations of each other, including the subject to be established.*

First: Matter corresponds to Life, or the law of activity. Matter and life correspond to production and reproduction. These correspond to, and represent the existence of plants. The small plant or herb stands as a representative of the largest tree; and all these correspond to animals. The smallest species in animal existence, stands as a representative of the most perfect animal organization. The least atom that goes to compose this existence, is a representative and signification of the largest globe or sphere existing in the Universe. Once more: The inhaling of the Vegetable Kingdom, and the life which it possesses—its *Soul*—corresponds to, and is a representative

* When the author speaks of one thing as “representing” or “corresponding” to another, he, in general, means that the one thing indicates, points to, or shadows forth, the existence of the other. The distinction which the author makes between *truth* and *fact*, in the above sentence, and in other places, is the same as that which exists between cause and effect, or law and its manifestation.

of, the influx and reflux of the same principle in animal existence. Life in the Vegetable Kingdom, represents life and sensation in the Animal Kingdom. In the least of animal existences there is seen a law to govern them in reproduction, activity, and in sustaining their own existence. And there is another peculiar manifestation of this law, which is termed *instinct*. This instinct represents, and corresponds with, the mind of man. The forces that act upon the least particle of matter, presenting positive and negative manifestations, are representative of that great eternal Positive and Negative Principle which governs all matter. The mind of man represents the *Great Mind*. Thus facts which have been presented in the foregoing, are one step beyond the argument of correspondences.

Is not the first train of reasoning admitted? Is not the second also true as harmonizing with facts first established? Is not the third also admissible? When considering their relative bearings from first facts to ultimate realities, does not the first adequately explain the second? Does not the second confirm the first? Does not the third correspond with both, and stand as a representative of Truth? If so, will you let Truth stand as a representative of your intellectual progress?

§ 19. The science of representatives being thus developed and established by a consideration of general truths and visible realities, the application of this science will be necessary to further confirm the proofs deduced in previous argument, of a transference of spheres, or transition of inner life. First: The healthy and powerful man, equal in all the forces of his body, represents the connexion of two bodies, or the unity of their positive and negative forces which makes the two correspond to one. Secondly: The extreme sensibility and acuteness of the perceptive powers, or the medium unconsciously existing upon the nerves, and which, independently of external disturbing causes, excites upon the mind *thought*, corresponds to the phenomenon of *dreaming*, or the peregrinations made by the mind during the hours of repose. Thirdly: the extension, transference, or transition, of the mind from this to another sphere, represents the disconnexion of the mind from the body at the period of physical dissolution. The moment of independence, which is during the apparently stiffened condition of the body, its inclined position and appearance of sleep, represents *death*. The medium which connects the mind, or second sphere, with the body, or this sphere, represents

the medium which exists between thought and thought, between cause and effect, between general and particular truths, causes invisible and effects visible. It is the same that exists between all particular things relative to matter and mind, being imperceptible to the sight, hearing, taste, and smell, but perceptible to the feeling.

Again : First, facts have been presented ; secondly, established truths corresponding with facts ; and thirdly, representation,—sustaining the two former by appeals made to visible and external truths, independent of belief or disbelief. These becoming manifest, not only establish facts as corresponding with facts, but the first two confirm the last, and the last represents and confirms all. All this is positively sustaining the truth which was first apparently *presumed* to exist in the phenomenon termed Clairvoyance.

The amount of evidence is now before you on which may be grounded your faith, or rather confidence, in that which is to come. But if it is not sufficiently overwhelming to your minds as evidence to establish faith, you must admit the following by affirming the questions propounded : If what has been said does not correspond with your preconceived opinions and admitted theories, or is not agreeable to your present desires and feelings, does it it not nevertheless correspond with Truth ? If what has been said relative to the grounds of true reasoning does not associate itself with your present mode of reasoning, does it not correspond with truth and invisible realities as manifested in external effects, and thus explain theories which you have long fostered as true ? If what has been developed relative to the science of Magnetism and its ultimate, Clairvoyance, does not appear reasonable for you to believe, does it not appear more unreasonable to *disbelieve* it ? If what I have stated in reference to the second Sphere, or the source of my impressions, does not correspond with what you regard as truths evident to your senses, does not all that I have revealed in candor, consecutiveness of investigation, and freedom of expression, commend itself favorably to your minds ? Even if the propositions presented appear at first the opposite of truth, does not the investigation—the close development of forms, series, associations, correspondences, representations—yes, the strict analysis of all these—manifest truth and sincerity corresponding to that *Great Focus* of Positive Truth, to which all things else are subordinate ?

§ 20. In the progress of this Key to the Revelation, and in familiarizing the truths and principles to be unfolded, with the present sphere of reasoning, as to make plain and demonstratively evident all things invisible as associating with, and corresponding to, things which are known to exist—it becomes highly important to investigate the main attributes and various developments of matter. As it is known in forms, from the animal and vegetable down to the mineral and earthy, and in the many modifications which it assumes, it is generally believed to be totally disconnected from all principles of intellect, or spiritual and inner life.

Many opinions have existed relative to the motion of matter, and its “*vis inertia*.” It is evident that the foundation upon which the prevailing theories and hypotheses have been based, is laid in a misconception of the true mode of reasoning—taking some visible forms and manifestations of Nature as *moving*, and some as *not moving*; and taking one as an established principle of truth, and the other as a probable reality : or assuming that *inertia* was a law of matter, when the contrary might have been evidently demonstrated in various ways. Nature and her forms present more evidence in favor of a ceaseless and unchangeable *motion* in matter than otherwise. There is no such thing existing as positive inertia in matter. It is not particular in what way matter is developed ; it is not particular whether activity in any form of matter is directly manifest to the *senses* or not—activity in such nevertheless does exist ; for *universal motion* may be demonstrated as a general and positive law of Nature. Then why take *particulars* and *minutiae* in evidence of the opposite ?

Matter possesses within itself the positive and negative motion, and the specific essence of Life and Sensation. Some philosophers have supposed that matter contains within itself the principles of Motion, Life, Sensation, and Intellect—regardless of any distinction in the *organisms* or *modes* of these various principles. Their reasonings are based upon the known existing principle in matter, *Sensation* ; and they have endeavored to prove by this development that a further perfection and refinement in matter would produce Mind or Spirit, independent of any absolute change or distinction in the organization of inherent Motion. It will be proved, however, that this is not the case. The great distinction between Life and Sensation has never been named or properly understood in philosophical and

psychological disquisitions. But as this refinement of matter, termed spirit, is not the proper subject to speak about at this time, I will proceed to speak of the Motion and Laws which govern the material Universe.

If there is a principle of *inertia* existing in Matter, then man possesses the power to *create*; but if there is not such a thing existing, then man has merely the power of *developing*. One or the other of the above must necessarily be true. Preponderance of evidence, as connected with individual and external experience, must decide which is.

The most apparently immoveable substance known in creation is that of stone; and the question has often been asked, "Does stone form and develop itself like unto other forms in Nature?" In answering this question, it is necessary to understand the relation and distinction existing between the form and composition of matter in the stone, and the nature and composition of the form that interrogates. For if the stone were composed of the same principles and possessed the same movements with the subject which is investigating its properties, the answer would be immediately evident. But instead of this, though the composition of the stone is of itself active, the action is so slow and imperceptible, in comparison to the quick activity and changeableness of man, that he arrives at the conclusion that the stone is *inactive*, while his body is active.

That a living and moving principle exists even in stones, is rendered evident to the senses by the appearance on their surface of decomposition and decay. Where decomposition takes place, re-composition must also occur; for matter is indestructible. Therefore rocks and stones give particles to, and take them from, other bodies. Also when mines are found not so thoroughly developed as the geologists or miners expected to find them, they often leave them to grow, germinate, or "get ripe," as they express it. Does not this afford external evidence of the activity of matter?

And could man constantly unite with his body substances and matter which are not active, or which do not possess a living principle? Food is constantly taken; it is active upon the body; it becomes a part of the texture and substance of the system—is subjected to the physiological operations, and is governed by the same mutual motive forces that pervade all things. If matter were inactive, could it be associated with activity? Can motion and rest exist together?

Chemists who have instituted investigations relative to matter and motion, will tell you that one substance will unite with another of like affinity ; but they go no further. But if *particular* matter will *only* associate with that of like affinity, how is it that four or five elements are often found to exist in one composition ? The truth is, there is a mutual affinity existing between all forms and substances throughout Nature, including the mineral, vegetable, and animal kingdoms. There is a constant fluctuation of all these, from, to, and through each other, acting fast or slow according to the development of the matter sustaining these mutual actions. There is a constant and unchangeable movement throughout all Nature, produced by the ultimate of matter, or what is now known to be its inherent properties of life and sensation. There is a constant, undeviating action, which produces and reproduces all forms visible and external. Composition, decomposition, recomposition, visible and invisible, are evidently performing their natural yet ceaseless work, according to established laws. Earth and atmosphere form and compose vegetable existence ; and these three, in their united and energetic forces, compose their ultimates, the higher degrees of matter known as animal existence. And this last constantly gives to, and takes from, all things below its existence. Hence there is a ceaseless and endless chain of formation and reproduction ; loss and gain ; accumulation and dispersion, taking place yearly, hourly, and secondly, throughout the Universe. If there is an infected place upon the body, such as a sore or wound, you may see, in its action of healing, a representation of all Nature. You may there see the perfect operation of the two principles or forces of the anatomical and material system. What is decomposed, will be gradually repulsed from the wound ; what has formed pure and healthy, by a fresh ultimation and composition of particles, is gradually and carefully deposited at the place where it is required. There is not one particle too much or too little ; but the whole sustains an harmonious and united action in forming anew the parts, and repulsing the extraneous and decomposed substances, until the whole is united as before ! So with all Nature : every particle of matter being governed by these laws and forces, produces harmony and union in all parts of existence. With an undeviating tendency, each particle in Nature proceeds to its destined spot, there to form what is required, or to become more refined to produce its grand effects and sublime ultimates !

Thus all things have mutual affinities, yet these are not always

perceptible ; for some substances and elements have progressed too far to associate *visibly*, with that which has not arrived at a similar condition. The analysis and knowledge of the real principles (which are invisible), governing even the atoms of existence, would teach a lesson of truth in reference to the laws and movements of all things. For the least substance in existence contains within itself the specific forces and essences that exist in the remotest sphere in immensity. Matter in its *present*, not only represents matter in its *ultimate* state, but it is typical of *Intelligence*, or spiritual ultimation, throughout eternity.

§ 21. In speaking of the origin and primitive Cause of all life, it is necessary to sustain the position to be assumed, by inductions drawn from Nature and her laws.

First : If man is an animated being, and the earth *inanimate*, how can these exist together ? If man is formed as an extraneous substance, separate from the great mass, how can he take from, and give to, the elements that compose his, and other existences ? If motion or life existed in one part of Nature, and repose in another, could these two be made to characterize a Universe ? Or can activity and rest exist in one substance ? If, on the contrary, motion is manifest in the *general* departments of the Universe, is it not more than probable that *all* things are active, either in a visible or invisible way ? The motive power of all life and activity in Nature, must be a part of the same. It must exist with it, for it can not separately act upon it. Motion is then coexistent, coessential, and coeternal with Nature. It acts on all matter in a greater or less degree of perfection ; and consequently there is not a particle or substance in Nature in an inactive condition, but all things are full of life and energy.

It is not necessary to explain the formation of this sphere at this time, but only to investigate matter and motion as evidently manifested to the senses. *Motive Power*, existing with Matter indivisibly, is the *cause* of Life ; and to distinguish Motion, Life, and Sensation, from *Intelligence*, there must be a correspondence shown as existing universally, representing these principles as Motion in a greater or less degree of perfection. What is known as Motion, is not properly Life ; for Motion exists where Life does not.

The harder substances, such as mineral and stone, are *apparently* motionless ; but still they are continually decreasing or increasing, according to their peculiar states of perfection. For mineral bodies

are formed by the association and action of such elements as enter into their composition. When they commence forming, they are in a crude and unrefined state; but by the activity and motion which characterize them, they constantly extract from other substances, particles for their own composition. And as that which has progressed to a condition to enter into such a formation, associates with, and becomes a part of, the mineral, so all which has not progressed to the proper state to associate with the same, is repulsed and separated as dross and extraneous matter; and this associates with that of like affinity, even as did the former.

Particles may accumulate from the combined elements in the interior of the earth, to form what is termed *ore*. And this can not remain inactive when it is formed, but progresses to *metal*. Then it possesses no *visible* motion or activity. But time will develop its slow, yet perfect action: for *rust* will be seen accumulating on its surface, and finally the whole becomes dissolved and disunited, and passes into other substances of like and equal affinities. In this, therefore, is seen a perfect illustration of the steady motion existing as an invisible reality.

The appearances of forms and substances would almost give the impression that they exist as independent of earth and atmosphere; for the question could with propriety be asked, If animal and vegetable existences belong to and are a part of earth, why are they not all like earth? or, why is not earth like unto them?

The distinction is not properly made between substances which are constantly progressing to specific states of perfection and association. A peculiar kind of earth is perfected, and has the essential property of associating with, and forming *mineral*; while, by a long and imperceptible progression, earth and minerals associate with and form *vegetable* existence. By a gradual progression and refinement, particles of the mineral and vegetable kingdoms are rendered capable of becoming the substance of *animal organization*. And there is between earth and animal existence, a general and particular correspondence,—and there are intermediate associations of matter, grosser or more refined, which produce the various substances and forms existing between each of these kingdoms.

In earth and minerals, and all matter which is commonly said to be in repose, there is existing the primitive and original principle inseparably belonging to and characterizing the whole Universe. There is motion in these, developing power in its action such as man is not

capable of comprehending; for man, with all his powers of intelligence combined, is not competent to investigate and properly comprehend the force and moving power of his own existence. Yet in grosser matter, there is contained the *primitive* and *essential principle* of Motion; and this is the *first* of all powers existing in Matter throughout the Universe. *Life* does not exist in such forms, yet this is a specific and essential quality belonging to Motion; but one which can not yet be developed, for the want of a higher and more perfect state of material existence.

§ 22. For illustration, imagine this sphere as existing, and nothing of what is now known as vegetable and animal forms. — Let matter be destitute of any higher state of perfection than the grosser substances which compose this sphere only. Then, if you are in a condition to be cognizant of all motion, which is incessantly going on among the various atoms and particles, you have the principle of *Motion primitively* existing. You would not know of a principle of Life or Sensation. Your mind could not extend to vegetable and animal creation, for such you would think were utterly impossible. But suppose you still continue in the condition to be cognizant of the progression and continual motion universally existing: you would next see the formation of *minerals*. You would consider these as forming from the progression and ultimate refinement of grosser matter. Yet no combination of numbers would express to the understanding the number of years intervening between the first or rudimental stages of Matter and the formation of minerals.

Next, you would see *plants* germinating and springing up, of a diminutive size, over the face of creation. Here again is a substance manifested which you did not know as existing previously to its formation. Yet by a steady perception, you could see that it was evidently the progression of matter that produced such an accumulation of particles to form a Vegetable Kingdom. There would be also a new development of the law of *Motion*. You would here see *Life* in every particle of vegetable existence, a principle which you did not know as existing previously to the formation of the substances in which it is developed. Yet it would be evident that this Life is an essential quality and development of the first principle of Motion.

Intermediate formations would gradually be produced; and a long series of years would elapse between the formation of the last Kingdom and the production and development of another. You would next

see *animals* existing in minute and delicate forms, corresponding with the minute and delicate forms of plants. From these there would be gradually created higher degrees of animal organization, corresponding with the *higher* vegetable existences, until you would observe (the qualities and particles becoming so perfect from the ultimation of the grosser matter) the formation and production of the magnificent and wonderful mechanism of the *human form*, comprising within itself the ultimate properties of all previously existing matter, and which stands as an ultimate and combination of all else existing anterior to its creation!

Thus you have seen matter pass from its grosser condition, through its many stages and spheres of progression, until it arrives at consequent animal organization!

There is another principle also developed, corresponding with the perfection of matter. You first saw Matter and Motion; secondly, you saw its gradual progression until it formed substances capable of developing a *new principle* of motion. This was *Life*, corresponding in perfection to the forms which contained it. Then, again, you knew of no other principle existing besides *Motion* and *Life*: but, in due time, new forms were produced by the same unchangeable laws of progression and association, corresponding to, and capable of developing, a new principle of Motion and Life, which was *Sensation*. Then you saw that Sensation was a further development of the essential properties of Motion—that the former contained the latter, but could not *manifest* it without corresponding forms of progressed matter, capable of producing such a development.

You are now convinced that the physical organization of Man is an *ultimate* of matter, and an *effect* produced by an internal, invisible, yet eternal *Cause*: and you are further convinced that Sensation, Life, and Motion, are consequent qualifications of the organic constitution.

You have observed the gradual progress of all things until *Man* was formed. You may now be removed from the position which you have occupied as being raised above this sphere, for the purpose of observation,—to direct your attention to the beings which you have patiently seen formed. And now, existing and moving among other forms and beings like unto yourself, are you capable of comprehending and explaining what you evidently saw as manifest to your senses while thus situated? You are not: for you are now dwelling in a sphere *lower* than that which you previously occupied,

and therefore can not associate with the same. Nor can you associate with *this* sphere fully; for you are not only one among millions of forms, but you are apparently self-existing, and isolated from the great mass of universal production.

You now see that man possesses something besides Life and Sensation. And it is for the want of a capacity to make a proper distinction, that you confuse Motion, Life, Sensation, and Intelligence, in one form, and sanction the theory that Intelligence is a result of organization. The cause, then, of your belief is evidently demonstrated.—It is for the want of a higher sphere to enable you to associate with that which belongs to your present sphere. But becoming confused in investigating your own composition, you arrive at the conclusion that the principle of mind is eternal, yet not individualized, or associating identically with spheres of ultimate progression, as corresponding with the spheres which you have demonstrated to your senses in the earthy, mineral, vegetable, and animal kingdoms, with their minutæ and intermediates,—and in primitive Motion, Life, Sensation, and Intelligence.

And in this place it is necessary to impress again the proposition, That no substance or power of any character, whether physical or intellectual, possesses within itself the power of self-investigation or comprehension. Therefore you can comprehend and trace, analogically and correctly, grosser substances to the formation of yourselves; but you arrive at Mind, Intelligence, *Spirit*,—and though this is the principle which has enabled you to explore and comprehend all below it, you find that this itself is necessarily vague and indefinite to you. And hence there is either too much belief as respects this principle and its composition, or too much *disbelief*; and each is a natural consequence of a principle attempting to investigate *itself*.

Having no means to arrive distinctly and evidently at a knowledge of the essence and principle of Intelligence, you are compelled to let me occupy the situation which you have been supposed to sustain, and thereby reveal what you would willingly and joyously receive, as corresponding to your natural yearnings, and answering your desires for a higher, nobler, and more dignified understanding of your nature and its legitimate offices and ultimate destination.

§ 22. The classification of Series, Degrees, and Representations, must be properly understood, in order that Nature and her coexistent and essential laws may be duly comprehended. A focus formed of

nebulous matter, or in other words, a Centre produced by a conglomeration of particles, must of necessity be a body, crude, heterogeneous, yet a *cause*. Its inherent forces are spontaneously producing *effects*, and these effects are necessarily producing *ultimates*. It exhibits also the inherent principle in matter known as *Motion*, which is admitted to be coexistent with matter itself,—producing effects, which effects are producing ends or ultimates. Such an incipient formation is the only basis on which can rest a proper understanding of the potency of matter and the excellency of ultimates.

The correspondential reasoning to be instituted is based upon generals and universals—or upon the Cause which is perpetually producing effects and ends. Intermediate and isolated divisions are not essential to a proper investigation of terrestrial laws.

There is an invisible Cause producing spontaneously external Effects; and these may be divided into *series*, *degrees*, and *representations*. At first, Matter and Motion existed: and these formed one *series*. Vegetable production and its essential developments and accompanying life, are a *second* form and degree. Animal organization, is a *third* development, or an ultimate of the inward or first Cause: and its kingdom is a *third* form and degree,—the whole forming *three series*. First, Matter, spontaneously producing and reproducing Ends or Ultimates. Secondly, Motion, graduated and developed according to the perfection and utilization of matter into forms, suitable as agents, and perfect as ultimates, to develop its inward principle to the external sphere. Again (for a more particular distinction), first, Matter; secondly, perfect degree of vegetable existence; and thirdly, matter in animal organization as its highest state. These are three *series* or *degrees*. Secondly, Motion as a coexisting principle with Matter, Life as an effect, and Sensation as an ultimate or end: constituting three series or degrees of the progression of matter and its inherent motion,—or of the development of the great Cause internal, which progresses to, and produces external and visible forms. These classifications must be understood, in order to arrive at the corresponding principles which are still invisible, yet creating infinite ends and ultimates, from eternal, invisible, and potent laws of causation.

For an understanding of the reasonings which may properly be based upon these classifications, according to the science of correspondences, familiar and physiological illustrations may be presented. These will answer as a chart for universal investigation; for effects are

charts by which internal causes may be arrived at. For forms and effects are representatives in a higher degree, of what is existing in a *lower* or *first* degree; and the substance of ultimates is a development and progression of all beneath its sphere of existence, and is a compound of all substances, refined and rarified to a sphere of ultimate perfection. Consequently it involves all of the lower orders of spheres and existences. Hence it acts on, and subsists upon, substances and particles which compose the original elements of its nature. All beneath an ultimate, or an effect, thus *supplies* the effect and ultimate; and hence ultimates or effects correspond to, and represent all things in an inferior degree and sphere of perfection. Thus, the *human body* is a composition of all else:—but to familiarize it with the understanding as corresponding with universals in Nature, an examination of its laws and functions generally, and a classification of them in series and degrees, will be necessary: and this will manifest the doctrines which it is necessary to enforce.

First, the *form* is a representative of Matter originally existing: for the system is formed by laws not distinctly comprehended, even as is the great system of the Universe. There is an invisible, an internal cause, existing in the human form; and there is an external, an ultimate, an end also. These two are general; but there are other specific qualities and essences, producing distinct results;—and a classification of these is necessary in order to make them familiar to the mind, as corresponding with distinct departments in Nature.

First, the head, secondly, the chest, and thirdly, the abdomen. These are the three orders of degrees in the same form, arising out of the *general*, as the original basis. The head is the cause, the chest, the effect, the abdomen, the end, or ultimate. Or, the head, as a cause, involves, acts on, and produces all which the organism usually manifests.

Still more plainly is this principle illustrated and represented in the functional operations of the viscera, in forming that essence of organic life, the *blood*. First, the mouth, tongue, and its mucous surfaces; secondly, the stomach; and thirdly, the termination of the same in the small and large intestines. Or, the saliva, the gastric juice, the pancreatic and hepatic, or bile. The saliva is the cause, and performs the essential office of preparing the food for the stomach. Saliva produces an effect or immediate result, called gastric juice, which is the same juice developed and potentialized to perform its grand end or ultimate. Its termination is the active and

finely-secreted fluids of the small and large intestines, terminating at the rectum. Hence the element known as blood commences in the mouth, and by the tongue dissolving and preparing the substances which are to form such : and for the further development of the same particles and substances, it passes to the stomach, and there is acted on by the gastric principle, is coagulated,—and the ultimate of this operation, forms *blood* ;—which is drawn by the forces heretofore explained, into the absorbing vessels, and terminates in the venous and arterial circulation. The gross and impure particles, which are not capable of associating with the refined and progressed part, pass into the substance known as *feces* or *excrement*,—while according to the law of universal life, activity and progression, the *blood* becomes still more refined. It forms a serum or lymph, which is the next stage of its progression ; and the ultimate of this is the insensible perspiration.

Or for further illustration : There is a chyle of the mouth and tongue, an original substance—a cause of producing a second chyle, that of the stomach and pancreas, and which is a still more refined development of the same principle. And then a chyle is produced, of the small and large intestines, as an effect or grand ultimate of the whole functional movements of the formation of blood.

§ 23. Now to bring what has been last said into a comprehensive condition, we will recapitulate : First, the head, chest, and abdomen. Secondly, the *power* which these have upon the system, as an internal force to produce external manifestations. Thirdly, the mouth, stomach, and intestines. Fourthly, the saliva, gastric and hepatic, and pancreatic juices. Fifthly, chyle of the mouth, chyle of the stomach, coagulation, blood, serum, insensible perspiration. Each is a cause to produce its ultimate. These are all *series*—corresponding to the series in material existence. And as the formation and development of blood takes place through a functional operation of the system, so Life and Sensation are produced by the developments of the material system. The Universe originally contained within itself all the essential properties and substances which are now known to be developed : so the food which is taken into the mouth, possesses within itself all the properties and essences of blood, but needs form and condition of series and degrees, to produce such a development. And each force, organ, or function which is necessarily called into action to produce blood, must possess within itself the power to cause all which is ultimately developed. Each has a series

consisting of three ;—corresponding with the series and degrees in universal creation. And man, therefore, stands as a representative of the Universe,—containing within himself the ultimate properties of all subordinate substances ;—and consequently he is involved in all things, which act for and on him as an ultimate.

It is proper, therefore, to deeply and seriously investigate the original structure and motive power of man, together with the many complicated parts which are uniformly made evident external : and by understanding the forms and forces, and the consequent perfection which is manifested in the human organism, you will perceive a correspondence to all else, whether superior or subordinate, existing in universal Nature and her laws. Know one and you consequently know the other ; and by investigating and exploring all below the power of mind, constituting your own nature, you arrive analogically at the relative powers of the original laws of motion, which have governed from the beginning, and do still manifest an undeviating tendency to universal and eternal progression.

As motion is perpetually changing and exchanging particles, so there are continual sequestrations and prominent developments of the same in forms going on throughout all existence ; and forms, forces, and motions, are refined through successive stages, from the most minute atom in existence, to the most perfect form and symmetry which are displayed in the physical organization of Man. The law or power of procreation and reproduction (in the sense in which these words are applicable), is universal and eternal. There is not such a thing as absolute *creation* ; but what is termed such, is merely a development of inherent principles, which are eternally established and sustained. New forms and properties, new developments, and refined and exalted conditions of matter, are merely the visible ultimates of the grosser, yet essential principles of Matter and Motion. They are therefore produced, or rather made manifest by the law of perpetual progression. The highest and most perfect form known to exist, and manifest to the senses, is one link in the great chain of correspondences, which all particles immediately or remotely unite with ; and it is a representative of each successive link. Admit this proposition, and you are compelled through that admission to repose belief in one Great Power which is governing and controlling all things, and has established a Law equal to its own comprehension,—whereby not one thing is existing but what is uniformly developed in forms, series, degrees, and associations, according to the force and power.

which is indivisibly and eternally coexistent therewith! Contemplation is necessary; deliberate reverence and a submissive disposition are positively required, in order to comprehend and enjoy the privilege of associating with the conceptions and argument herein set forth!

For a further and familiar illustration of the motive forces of internal existence, we will speak of the different *motions* which are developed in Nature, which act on geometrical and mechanical principles. These are particulars and minutiae, and vary exceedingly, according to the forms and circumstances of their outward manifestation; yet they are all comprehended and contained in the First and only Great Law of Motion, known as positive and negative Forces.

There is existing a motion termed *rectilinear*. This contains undeveloped, and progresses to, the *spiral* motion, which is an *ultimate* of the same principle. The first motion could not exist until there were *forms* capable of manifesting it: and when such motion became established, the *curvilinear* motion was next developed. And other motions legitimately followed, such as the vibratory, undulatory, eccentric, and spiral or ultimate motions. The many modifications in which these motions or powers are developed in momentum processes, were only displayed when there were developments in Nature, of particles, forms, and substances, capable of manifesting these essential principles. First, the Great Law of Motion existed; and lastly, as an ultimate development, *spiral* motion was unfolded; and between these, intermediate motions were developed and became visible: and then, and only then, could these motions be admitted or believed to be existing.

Did not the first motion contain the specific properties and forces of all the others? or were they individually and independently produced or created? Is it not probable that they were produced by, and according to, the law of universal energy and development, and that they bear a likeness to all other progressions, in forms, degrees, and consequent forces, such as Matter, Mineral, Vegetable, Animal, Man, and their respective properties and essences, of Motion, Life, and Sensation, display? Does not the whole form a succession of united and corresponding links in the great chain of material development?

The first Power of Motion contained all forces that are now known to exist. So also did *Matter* contain the specific essences and properties to produce *Man*. Therefore the original forces and laws of

gross Matter and Motion, comprehended *all* that may now be termed, purified and rarified effects and ultimates; and the whole corresponded, in a general sense, to the law of positive and negative, or grosser and ultimate, cause and effect, internal and external: and all intermediates, and superabounding effects or manifestations, legitimately and indivisibly belong to, and are a part of, the Great *Cause, Effect, and End.*

Facts have thus been accumulated, and these stand instead of assertions. They are demonstratively evident as sustaining the proposition first established, as to the existence of a universal and eternal inherent Law of Motion in Matter, and its powerful and energetic productions which visibly exist as its effects and grand ultimates. And these all have been demonstrated in known and visible realities, in order that the correspondences and laws of association may be known and properly understood, so that the great question at issue may be decided.

§ 24. Thus it may be considered established, that Matter contains within itself an eternal Law of progressive activity.—And what has been said of Motion, and the various ways in which it is developed, proves also a corresponding law of life and action as existing indivisibly and coessentially with Matter; the whole containing forces and materials to produce in future developments, all forms and substances in existence. It is thus also shown, that the Whole is composed of parts, and that the parts are necessary to compose the Whole; and that the Whole is a vast Machine, operating unceasingly by an inherent principle of perpetual action. It throws out Effects, which are the results caused by this action. The whole is a *mechanical operation*, developing each principle and force, each object and form which is known to the senses to exist. The whole is governed by the principle known as the Law of Nature. Scientific investigations lead to these conclusions, yet can not rest at this point, but look back still further in search of the *First Cause*. The inductive mind will distinctly observe the indications which all Nature presents, as pointing to the *Great First Cause, or Positive Mind*. And upon such, as a basis, the mind will rest satisfied, feeling that search to find out a cause *still* ulterior is absurd, and even beyond its powers of conception.

But resting on the foundation of such a conclusion irresistibly established, the mind can not but look at the whole of Nature as pro-

ducing grand effects in an infinite process of progression ; and observe adaptation of means to ends, as displaying external proof of *design*. It can not fail to perceive that each part is necessary to the composition and structure of the Whole ; and that the Whole, of necessity, must be composed of parts ; and that each part performs its specific office in producing and developing new effects and ultimates.

This all proves that Matter and Motion are coeternal principles existing in Nature ; that it is impossible for the general and established laws of these principles to be changed or subverted ; and that these laws are eternally *progressive*, and consequently are eternally producing successive states of perfection, — and that they consequently form degrees, series, and associations, as successive stages of development, from the germ of existence to the highest point of material perfection.

And anything appearing or manifesting operations contrary to the laws of Nature, must, in such manifestations, be positively incorrect. Such things do not manifest the *inward reality*. And all scientific investigations prove that external manifestations are not to be depended upon as a true means of understanding the real producing cause ; but that the *Reality* — the Cause of all things — lies deeply behind all external appearances.

And so with Nature. The Internal, the Infinite Reality, the Great Positive Mind, is producing, as a Negative, infinite Effects and Ultimates, commencing from the inward, expanding and developing to the outward. The Internal is *infinite* ; and so likewise is the External. The Whole may be comprehended by understanding the principles and laws of cause and effect ; for the Cause is the *beginning* ; the *Effect* is the *Ultimate*. The Whole, considered as universal and eternal, composes an intelligent, thinking, Positive Mind. Such is a generalization of all things, setting forth the corresponding movements and forces that govern this material existence, and proving demonstratively that Motion and Matter exist essentially together, and possess the properties and essence of all things, organic and inorganic, and also the forces of Life and Sensation by which such are governed.

And by the establishment of this principle, you have a safe and sure basis upon which your hopes and anticipations respecting the future may be rested, not depending upon any theories of a future existence heretofore prevailing. It evidently *proves* a future life beyond a doubt, and makes it as sure and as eternal as the laws that

govern the Universe. The existence must be identical and progressive; for such it is known at present to be. And the whole is carried on by principles unchanging and eternal in their nature, and which can not be in any way confused or disorganized; and thus all things, from the first, progress with an energetic step to their ultimate perfection.

It is not the object at this time to prove *how* (or *in what state*) the existence will be, but it is the object to prove that it *shall* be. And by admitting the basis upon which the argument is founded (Motion, Life, and Sensation), all else is plainly manifested: so that even a disposition to disbelieve future identity does not in the least affect the argument from past and present progression, and individualization. Also a generalization of these truths makes the existence plain as belonging to a universal movement. But if the *details* and *particulars* were noticed, many visible facts would seemingly rather controvert the proposition: for in particularizing, the connexion with generals and universals is apparently broken. Therefore, as the only true method, you are compelled to *generalize*, in order to have one correct glimpse of a future and boundless eternity.

It being established as indisputable (yet as an idea too vast for ordinary comprehension) that Matter possesses Motion inherently, and that the whole contains the substance and properties to produce all things, you, by admitting this, adopt the belief in the *possibility* of future progression; and by admitting such a possibility, you are compelled (in consistency) to remain quiet until I trace generally and particularly, from the Great Positive Mind, the Cause, Effect, and Ultimate, of all things: and this will exhibit the infinite progression of all particles in existence, and show that this progression develops the principle so long involved in obscurity, viz., SPIRIT.

§ 25. The two great points, then, which it is the object to establish, are, the original Cause of all things, and the ultimate of man, which is *Spirit*. The premiss is, the coexistence and universal action of Matter and Motion.—This establishes the existence of an *original Cause*, which latter it is the object to contemplate, so that from this, tracing secondary causes and effects through Nature, may be proved the existence and identical perpetuity of the principle of Spirit. Nature is the fulcrum upon which the *first* is established of necessity; and the *second* as a consequence not only proved by the law of progression and association, but by the science of correspondences, in the

light of which all the combined sciences should be understood : for it is by correspondential investigation that we are led to universally-connected and kindred truths. Therefore, if Nature displays universal *motion*, such as is manifested in all substances and forms which are known to exist, does not this prove *progression*? And progression develops the various spheres, which each substance and particle passes through. If universal association exists (as is proved to be the case), does there not exist a corresponding future invisible principle? This must of necessity exist, as the result of motion and progression. And the whole combined forms one chain of proofs which is eternal, establishing the truths which are seen and which are not seen.

Nature therefore represents things which exist in an original condition, and that which is to be in an ultimate Sphere; and all are established by her eternal laws. The beginning and ending form one infinite circle of movement, development, and progression. Representations of this great principle are seen in the movements of Nature, the whole of which is formed of concentric circles, from the smallest particles in existence to the united and perfect form of all things.

It is the office of palætiological* sciences to set forth general truths in the departments of astronomy, geology, anatomy, physiology, &c., all as in perfect harmony with each other, and as forming a general and undeniable proof of the *united chain* of existences, and binding the whole together as one grand book, treating upon all proper subjects of investigation, contemplation, and aspiration—the only authentic and eternal Book of truths, which is inspired by the Original Designer, the First Cause! From this Book properly interpreted, should be derived the text of every sermon. In this, true theology has its foundation; and the teachings of this should constitute the only study of the theologian.

By collecting palætiological facts, then, these things are gradually developed; and thus is unfolded the actual demonstration of original design, uniformity of motion and progression, and the consequent adaptation of means (which are effects of ulterior causes), to produce ultimates.—And thus is displayed the principle of Cause, Effect, and End, commencing at the foundation of, and operating through, Nature. And in the process of natural development, each particle, substance, and form, enters into the composition of vegetable, animal,

* From *παλαιός*, old or former, *αἰτία*, a cause, and *λόγος*, a discourse. Palætiological sciences, therefore, are those sciences formerly established, which conspire in the formation of a cause or foundation from which other conclusions may be developed.

and all else existing, by which process the substance or essential principle becomes *individualized*, but not until *Man* is made the instrument. And by such individualization, it becomes the future and corresponding principle, *Spirit*—representing, in a second condition, the instrument of its individualization. And as Matter contains the essence and properties to produce *Man* as a progressive ultimate, so Motion contains the properties to produce Life and Sensation. These together and perfectly organized, develop the principle of *Spirit*. This is not a production consequent of organization, but it is the result of a combination of all the elements and properties of which the organization is composed; and the organization serves merely as an instrument to *develop* the principle of Spirit. But such principle must have existed eternally—as emanating from the Great Source and Fountain of Intelligence; but it could not be individualized and made *manifest* without a vessel like unto man.

The subject of which we are now speaking comprehends too much to be readily and distinctly apprehended, and from its obscurity you may be unfavorably impressed; but not if you are reminded of the proposition heretofore established, That no substance or principle contains within itself the power of self-comprehension and investigation. But to analyze the principle of spirit, would require self-comprehension on your part. Such a thing can not exist while all investigation and research is depending on the material organization. Therefore, when in a sphere exalted beyond this one, you will be able to comprehend the compound existence in *this* sphere. While occupying the second sphere, you will comprehend all *below*, but can not in the same sense comprehend anything *above* you. The human embryo, if it possessed intelligence, would require as much argument to prove its future existence as it requires to prove the future existence and identity of the *Spirit*. The embryo would not progress to a perfect being, if it were not for the instruments and vessels fitted for its development. So likewise Spirit could not be, if it had not a corresponding instrument adapted to its development. But when the fœtus is perfectly formed, there is a symmetry and beauty of design manifested in all the various parts of its formation. Each organ must exist in order to produce a perfect form; and the whole must act on each part, and each part must necessarily exchange particles with the whole. And so each part has its specific office to perform, in order that the whole may form one united series of concentric cir-

cles of cause and effect. Such is its *first* sphere of existence, corresponding to the first of *spiritual* existence.

The body progresses in size and symmetry until it attains the ultimate of its progression, according to the inherent properties which the germ contained; and from childhood to youth, from youth to manhood, and from manhood to old age, are therefore *spheres* which the organization passes through. Accompanying these various spheres of the organization, are corresponding spheres of knowledge and experience. Hence there is an accumulation of intellectual essences and properties legitimately belonging to the individual. This corresponds to *spiritual* progression. Only as the same is developed in the visible and material form, is developed invisibly and in future, the principle of spiritual life. The whole forms one chain of progressive correspondences: for as the human embryo contains an essential principle and quality to produce the perfect organization of man, so does the germ in all existence possess the essence and quality to produce its corresponding result and ultimate, which is *Spirit*. This forms one infinite and eternal Circle. Finite circles are correspondences to those which are eternal; and there is a *commencement* and an *end* to every particle, visible and invisible; and each one possesses the same essential power and motion which the whole contains.

§ 26. Therefore the Whole is composed of parts, and the parts compose the Whole; and all these combinations in Nature are producing designedly that principle which is so vague and indefinite to the mind—which is the subject of much contemplation, but not a substance which can be proved to exist by external investigation; though it is known to exist as an eternal ultimate, of which proof—mathematical demonstration—exists in Nature. And it is only necessary to comprehend general and universal laws, as these point to that spiritual and intellectual principle, which can not be known to exist by any other process of investigation, external or internal. But it is demonstrated by these known laws, which are constantly producing and developing corresponding principles, ascending in their degrees of perfection. For these laws exhibit an infinite chain of progression: and as the whole forms one great circle, it comprehends and combines all other circles or corresponding motions and developments that exist in subordinate spheres. And so the original Cause uses Nature as an instrument—a means—a vessel fitted in all its various parts and complications, to produce its ultimate, which is *Spirit*.

It is the object, then, that spirit should be *individualized*. The object of such individualization is to establish a communion and sympathy between the Creator and the thing created. For the Spirit progresses to the Source whence it came, and then only becomes fitted for new spheres of its eternal existence.

The proofs of such design are found in physiological indications—also in the astronomical and geological appearances, and the evident truths which each of these separately unfolds. And the whole combined forms proof of original adaptation of parts to produce results corresponding. But such design can only be known or comprehended by induction. And finding that each of these successive departments of Nature forms one circle, which is *eternal*, the conclusion irresistibly follows that their combined result (individual man) is equally so. Thus the Basis, or original Cause, is using Nature as an instrument, which may be termed an Effect, to produce *Spirit* as an End or Ultimate. The Foundation, the Effect, and the Ultimate, are all *eternal*.

For natural and external evidences to demonstrate the great points at issue, more particular recourse must be had to the received palæontological sciences, as these exhibit a general connexion between all sciences, and between cause, means, and ends.

External and visible facts in Nature relative to the whole circle of forms, and the laws which they observe, are necessary and natural productions of the original Principles established. And an exhibition of the circles, or of the united and progressive motions of all things, will serve as an index to direct the mind to the original Cause, and to conclusions concerning the grand result and ultimatum. For there are seen undeniable facts, which prove the circular motion and perpetual progression of each particle and substance. Also each science furnishes facts proving the inseparable connexion which all particles, forms, and substances, observe.

It is a familiar truth, universally known, yet but little comprehended, that the germ of the plant contains within itself, though not as perceptible, all the essential qualities of its future being. For soon after being deposited in the earth, there is, according to laws which Nature has established, a commencement of its germination. Not long, and it makes its appearance, assuming a body, a form, a peculiar sphere. It becomes visible: it progresses to its physiological stature, and is fully developed in size and symmetry. Leaves gradually are unfolded. And thus from the germ to the ultimate,

exist and are developed the powers originally embodied. Hence the *germ* was the Cause; the *form*, the *effect*; the *seed*, the ultimate individualized. This not only establishes the law of progression, but it proves that there is a *circle* in the progression; for the plant ends precisely where it commenced. It only makes *perfect* what the original essence contained *imperfect*. This is a representation of all germination throughout Nature. It proves, by analogy, parallel developments in all other things. And as each vegetable reproduces its like, it continually re-forms, and produces new identities. One law governs all; yet each is minutely manifested, and generally developed in its own peculiar way.

The material Universe is a *Vortex*, from which all forms, material and immaterial, are unfolded and developed to the external or surface. The forms assume the force and form of the Vortex; while the Vortex possesses the form and force of the Whole; and from it new particles and developments are constantly and successively emanating. And each is in immediate juxtaposition with every corresponding part or particle. Consequently, Nature also forms an *arch*,—and as such, to sustain itself requires *parts* to form the Whole. And if any part should become disunited, the whole would become prostrate and disorganized. But instead of this, each part performs its specific office, as an end, in the great Arch composed of them all. It even requires an *ultimate* to join the great chain or circle of united motion, as the *keystone* is required to unite and perfect the whole arch of existence.

Therefore each part must of necessity constitute an essential substance, and accomplish a particular object; and thus the arch is rendered perfect. But if any part did not perfectly unite with the other parts, and with the general formation, the whole would be internally and externally confused and disorganized. It consequently forms, as "a whole, a perfect Structure; and in *particulars* it is constituted of the various particles and substances, as means, effects, and instruments, to develop and unite the whole, so that a perfect system may be formed, to accomplish the ultimate design of the original Contemplator!

§ 27. Physiologists, in dissecting and analyzing the various parts of the human system, will discover principles corresponding to those in Nature. The anatomy is a framework which contains no useless parts. It is complicated, but has not too many parts to produce the

manifestations which are required, and to fill offices which it was the design to sustain. Each part is necessary to the perfection of the whole; the whole is necessary to the parts. The whole system is composed of organs, each of which gives to and takes from, every part that composes the system. There is a constant inspiration and exhalation—a constant interchanging of particles going on throughout the whole organization; and thus the whole constantly produces and reproduces new particles, fitted to its progressive formation.

Again, the whole is composed of minute and particular parts; and the whole depends upon these for the harmonious results which are constantly occurring. It not only constitutes a system analogous to Nature, but it contains the specific forces and laws of procreation. Therefore, Man is a representative of the whole material Universe; and the laws which he constantly develops, correspond with the motions of matter and its reproducing effects, according to the law of Nature. Man first *germinates*, until finally the original Cause develops in his maturer condition, the principle of *spiritual life*; while he, again, as a material substance, reproduces his like. Consequently, he forms one grand circle of united action. Naturalists, anatomists, and physiologists, are aware that these general principles are established as irresistible truths; and as such they are made to subserve the purpose for which they are here used.

Again: The geologist forms his speculations concerning the inner structure of the earth, from the general appearance of the external surface. Observing the upper strata, he is led to the conclusion that there are corresponding ones. And by research and investigation relative to the primitive formation, he penetrates deeply into causes, and the primitive condition of all matter; and then reversing the order of his thoughts, he traces primitive formation to the surface, which is the ultimate development and progression of the inner principle which the former contains. Therefore, by observing the various strata and layers of earthy formation, and with them the remains of the mollusca, radiata, articulata, and vertebrata (forms and animals existing, which were successively and gradually developed, accompanying the formations of rock in which they are respectively found), he perceives that each forms a successive link, developing from the centre to the outside, various appearances and forms which the earth has produced. And at each geological epoch, there are also seen corresponding productions of the vegetable and animal

kingdoms. Geological investigations thus correspond with physiological investigations.

Then again, the *atmosphere* which surrounds this globe has corresponding strata of formations, each one holding a position in relation to the earth according to its specific rarity. The earth possesses an attractive power over the same, the influence of which counteracts the expansive force, and prevents the formation of an atmospheric connexion with the other earths in existence. Consequently the atmosphere terminates but a few miles from the earth's surface. Hence it forms strata or layers; and each exerts a pressure on that which is beneath it: and the whole produces a weight which is confining to every particle or substance existing upon the surface of the earth. Hence the geology of the atmosphere corresponds with the geology of the earth; for each contains strata equal to its primitive force of successive development. The whole consequently forms concentric circles of atmospheric and material formation.

The progression from the lower stages of the radiated to the vertebrated animals, forms also a corresponding circle of development. And from the lowest stages of the vertebrated (or those which possess skull and lateral appendages), to the perfect organization of Man, forms another circle of physical progression. The Motion of original matter toward the Life existing in the lower spheres of vegetable and animal existence, and to Sensation in Man, produce another circle or chain of development from internal to external. Motion, Life, and Sensation, combined and perfected in Man, and the purification of matter as united with these, forms a compound fitted to produce *spirit individualized*. This is the beautification of all beneath and inferior to its sphere of existence; and consequently it completes one united chain or circle of progression, from the germ of the vegetable existence, to its own development. Therefore it is an expansion—an opening of the invisible principles and properties in existence, to an ultimate or perfect state.

Then Nature also must, of necessity, contain and form that which is analogous to what minimum particles contain and form. And if Nature manifests one principle of Motion, Life, and Sensation; one law of progressive and reproductive development,—it must, of necessity, according to an eternal law, operate as an effect or secondary cause, to produce higher and more perfect spheres of material existence.

It was the object, then, for the earth to gradually progress in its

material perfection to produce plants, animals, and Man. It is also the object for Motion, Life, and Sensation, to combine with the perfection of the former, to develop the principle of *inner life*. Each form and substance in existence, therefore, is constantly operating as cause, effect, and end; and the object of each is to produce higher and corresponding results. So the First or Great Positive Mind operates as a Cause, through Nature as an Effect, to produce Spirit as an Ultimate.

Every palætiological science, therefore, adds proof of the great subject under contemplation. If Nature in a *particular* sense manifests unchangeable productions, having so many and various forms, complications, and correspondences, does not this amount to an absolute demonstration of her inherent and eternal operations in a *general* process of development? And as the *germ* of the herb produces *body* as an effect, and *seed* as an ultimate; so the Great Essence and Spiritual Fountain of all existence, produces Nature as an Effect, and Spirit as an Ultimate. Is there not internal and external evidence of this, which transcends the mere force of words to express thought? Are there not inward convictions dwelling in the mind, corresponding to its desires for a future and eternal state? Does not the *internal* constitute the *substance* of the external? Does not Nature, as an *external* Effect, point deeply and directly to the *Internal*, or Fountain of its original production? Is it not a chart whose various lines lead directly, and with almost mathematical certainty, to a future and higher state? Do not the inseparable truths which each science unfolds, constitute paths which terminate at one common Focus?

And man contains all this evidence combined within his own physical constitution. Yet it would be impossible for him, in his present sphere of existence, to have the subject of a future life demonstrated to his *senses*. Therefore, he contemplates Nature and her laws, as invisibly and eternally producing results according to their inherent qualities and forces. And yet the highest and most important subject, and the one most desirable to comprehend, is the principle, the substance, the inward reality which constitutes the ultimate existence of the contemplator!

§ 28. The facts and phenomena of all the physical sciences; the geological history of the earth up to the physiological formation of man; and the motion, activity, and progression displayed, in all things, afford abundant proof of the propositions established. The particu-

lars and minutiae of these various sciences, and the discrepancies in the opinions and hypotheses of philosophers to which they have given rise, do not in any case destroy the force of general principles. Conclusions arrived at from the apparent indications of minutiae and isolated phenomena in Nature, can not alter the force of—can not be irreconcilable with—universal and established laws.

Even if research into the *particulars* of geology has given rise to various opinions; if each species of rock or earthy formation contains *various* species of animals, whereupon doubts have arisen relative to the original uniformity of organic development, from the lowest to the highest spheres; and if marks of organized beings are found only in *some parts* of the face of Nature—does this alter the great fact that they all may in general terms be demonstrated to have existed in different periods of time, corresponding to our previous propositions? Such is the *uniformitarian* theory, as it may be termed; and internal and external evidence demonstrates its truthfulness.

In various parts of the earth, strata must have been deposited which are wanting in other parts; for does not Nature, in a *particular* sense, manifest evidence of catastrophic events and occurrences? Does it not likewise, in a *general* sense, manifest steady and universal formation of the various systems of strata? If, therefore, formations are to be found deeper at some places than at others, does not this prove the action of some *particular* and *modifying* circumstance or occurrence?

These facts, *particularly* considered, seem to refute several opinions of geologists; but *generalization* establishes the principle of uniform and progressive geological development. Hence the science of geology must be received as true; but its *particular* manifestations must be regarded as having been produced by *local causes*.

As *particular* conditions of the earth vary from the *general* appearance, so do *zoological* formations present corresponding variances. But zoology *generalized*, establishes the principle of *uniformity* in development. Geological formations present a correspondence with zoological. Each adds evidence to the great doctrines of universal and eternal motion, order, forms, species, associations, correspondences, and still further confirms the inherent law of progression. Also each establishes one grand circle of inherent truth and external evidence.

A knowledge of the physiology of existing plants and vegetables

assists the mind greatly in properly comprehending their relations to former forms in existence, and to conceive of the spheres which it is their nature ultimately to occupy. In observing the vegetable kingdom, you will notice *particular* parts which seemingly refute the general idea of progression. All plants have not the same *mode* of progression and reproduction: and even if the *smallest* vegetable form *should* bear a correspondence in a *particular* way to the stupendous and massive oak, you would lose the representation in a *general* and *universal* point of view. Hence in investigating the anatomy and physiology of the vegetable kingdom, the basis upon which the mind must rest to arrive correctly at truth, is that of known and universal principles—but not *particular* and *seeming* contradictions which the intricacies of this kingdom may sometimes present to the mind of the contemplator. Therefore, if, as a *whole*, this kingdom presents regular and corresponding appearances, the connexion must not be broken by isolated and seemingly-conflicting facts. But if your contemplations are sufficiently deep, searching, and universal, when your conclusions are legitimately induced from the mass of physical facts, former deductions from scientifics will only serve to confirm them. But if the manifestations are correctly and philosophically traced, they will produce an harmonious and united mass of evidences, leading to truths as pertaining to the future, and of which the whole is an external representation.

No morphological* theory can arise out of a *general* and united survey of the whole arcana of Nature. Morphological theories have arisen from apparent discrepancies existing between detailed facts, and from observing these without reference to the whole. The smallest plant, and the largest tree, present to the *generalizing* mind one reflection and one impression; while to the mind which is not capable of receiving universals, or perceiving the relations of cause and effect, *small* and *large* present the appearance of disunity, not even manifesting a correspondence. Consequently the *former* mind would comprehend Nature in her united action; the *latter* would hold to morphological opinions, and consequently would observe in Nature apparently illegitimate productions. Therefore he would see no steadfast law, but only repose and impulse, rest and activity, and catastrophic and irregular productions. Hence the power of individualization and generalization in the former can perceive no har-

* The word "morphological" (whether entirely a new coinage or not, I am not able to say) relates here to a heterogeneous and irregular succession of *forms*.

parts unite in performing one motion, and are necessary to the great whole, characterizing it with strength, elasticity, beauty, and usefulness.

Finally, the anatomy of the human body, and also that of the inferior species of the animal kingdom, teach this grand and important truth—*original and eternal design*! These things are inimitable by artificial skill! No means have yet been conceived of by the human mind, to combine within so small a space the same amount of power, and the same variety of motion, which the anatomical structure of man and of the inferior species clearly manifest. Hence the great satisfaction which the true and comprehensive anatomist derives from his studies. In this science he contemplates all things previously existing—still further, the original *Cause* and perfect *Designer* of all material and physical existences! An internal conviction is produced in his mind that there is an inherent and necessarily intelligent Principle existing; because, from the lowest point of unprogressed Nature to the anatomical structure of the animal kingdom and man, he perceives a united chain of harmonious development, displaying the principles of order and progression, and exhibiting an adaptation of all parts to produce a perfect system. And his field of reflection is too broad, too comprehensive, not to lead him to the conclusion that there will be a *corresponding* and *ultimate perfection* of the same principles which he, in the sphere of anatomy, contemplates as an original production of the Great Positive Mind!

The true anatomist, therefore, will not *detail* and *particularize* the parts of the whole, if the desire is to arrive at *general principles*; but he will investigate the parts *as composing* the whole, and the whole as composed of the various parts,—and will observe the true and leading principles exemplified, as corresponding with those governing the great framework of Nature.

The physiologist,* if he correctly investigates the laws of the human system, and of the animal kingdom, will observe the same interchanging and transmutation of all living particles throughout the whole animal economy—a constant and universal absorption and exhalation, a universal order and harmony as pervading the organs of the body.

* The speaker here remarked parenthetically as follows: “I am compelled to use circumlocution in examining the various sciences; to induce *various* conclusions to form *one* conclusion, and to plainly bring the subject to one mind by one process of reasoning, and the same to other minds by a different process,—so that the truths may be confirmed to the different mental organizations which may peruse the contents of this work.”

The minute changing in Nature is not the rule by which *general* truths may be harmonized. The consideration that all Motion, Life, and Sensation, subsist as dependent upon every part, leads to universal principles,—thus to the idea of existing harmony. The *true* physiologist observes that the lowest form of life passes from its sphere, in other forms, through each stage of animal existence, until it becomes fitted for the nourishment of the *human* form. He observes and contemplates this as a progressive fluctuation of animal life toward higher spheres of perfection. Also, this forms one united circle of assimilation of lower with higher substances, and consequently adds to the whole united mass of living species and beings universally existing, depending upon the interchange of these particles to sustain their original forms, and also to constantly reproduce new systems at different periods of time, as determined by the perfection, influx, and reflux of animal matter.

Hence the Whole, in a broad and comprehensive sense, is necessary to the mutual and perpetual action of all particles, which leads to the perfection of matter and fits it to sustain the physiological structure, symmetry, and beauty of the whole animal kingdom. This represents Nature in all spheres of anterior production and procreation. It bears a correspondence to the teachings of every other science,—and distinctly points to the original Focus and Fountain of Spiritual Intelligence which is thus universally manifested.

Each palatiological science, therefore, in its general application, confirms the internal and external harmony and unity of Nature's motions, as leading to perfection in all its parts; and from the smallest and internal circle, and the remotest period of primitive existence, is constantly observed a perpetual progression and development. From minimum points Nature expands in comprehension of beings and substances, until there is an infinite expansion of all particles, and of united circles of life and activity. For as the whole is a Vortex of reproducing causes, the ultimate must bear a correspondence to the eternal Fountain or internal Vortex of external development!

§ 30. Among the many inquirers into the principles of Nature, there is none who holds a more conspicuous place, and whose experience is more useful, than the *true mechanic*. To him are due the many inventions which have from time to time been produced, and the development of the wonderful powers which have been found as contained in substances thought to be almost immaterial. Electric

and magnetic forces have been constantly producing and reproducing the smallest particles which are distinctly seen undergoing changes constantly. They not only produce life and motion in all forms, but the powerful action of the muscular fibre of the animal creation, is produced thereby. By this means certain animals are enabled to lift an immense weight, and to draw many tons; while without it they could not exhibit any muscular manifestations. The motion, existing among all forms, spheres, and planets, can be legitimately traced to the omnipotent power which is contained within these principles.

And *water*, also, has been observed to pass into an unparticled and rarified form. In the dew-drop, and in the broadest ocean, constant evaporation and refinement of this element is taking place. But not until lately was discovered the energetic power that existed in the expansion of watery vapor. But now such power is employed for practical purposes, though it is not yet fully developed. The progress of knowledge in these principles has been corresponding to their outward, physical manifestations. The power of steam was at one time unknown and disbelieved; and those minds, who by unwearied research became internally convinced of the existence of such a power, and openly expressed their convictions, did not escape the charge of *fanaticism*. Visible and ocular demonstrations have at length convinced the skeptic and the world, that there is an inherent power contained in water unparticled; but how much, and to what extent it may be applied, is not yet known.

Did it not originally require the same amount of argument to convince the understanding that such a principle and power existed, as it requires to convince the mind of a similar principle as existing in other rarified and unparticled matter? The first allows evident proof; the latter does not admit of the same. For the latter is the highest and most perfect condition of all things existing; while the former is a mere subordinate and mechanical development,—notwithstanding it corresponds with the inherent principle that constitutes the reality of all things.

Inventions, then, are mere *imitations* of Nature, and applications of principles therein contained. Nature, in a mechanical respect, is acting in a perfect way; while man's inventions are but an imperfect representation of the same. Consequently, there is no invention—no creation of *principles*—no forming *originally* what has not primitively existed,

The most perfect telescope, now about being constructed, and

through the instrumentality of which other planets and spheres will become still more visible, and their physical condition more distinctly apparent, is, with all its perfection of formation, and the millions of particles which compose it, only an imitation of the principles involved in the *human eye*! Yet the latter in its construction, and in the principles on which it acts, is of itself an emblem of original and eternal Design. The whole forms an instrument combining beauty and usefulness. It is not yet properly imitated by this great and wonderful telescope, which is now about to be developed on corresponding principles.

The true mechanic receives his lessons from Nature, in each of which he discovers his inability more than partially to imitate the principles therein manifested: and when forces are combined and developed in the various machines which he constructs, he only finds them to be an imitation of some great principle which Nature originally and eternally contained. And if his inquiries are first to know the laws and principles existing in Nature, his action next will be to apply the same mechanical principles, only in an inferior degree of magnitude; and thus he avails himself of the usefulness of such seeming inventions. And when observing Nature as a Whole, operating in her various parts on mechanical principles, all his reasonings and inventions will be of a corresponding character. And if he did not soar too soon from the surrounding and visible manifestations of these potent principles, to the origin of motion in the centre of the planetary system, he would receive more truth and light upon these subjects, by properly understanding that which is around him. But desiring to be free from external intrusions and interruptions, which his connexion with the world subjects him to, he vainly attempts to shut all the senses which connect him with such, and in this state of abstraction, while the internal principle takes unto itself, as it were, similar senses, he endeavors to associate with a higher sphere of material existence. Not satisfied with the general and minute representations of Nature that are around him, he, with the internal principle, views higher spheres, for the purpose of investigating the laws which govern their perpetual motion and activity. Hence, theories and hypotheses innumerable have been produced, merely because abstract reasoning can not be perfect, while the intellect is still connected with its original tenement, and because men have not reasoned correspondentially from principles which are abundantly existing around, above, and within them.

The phenomenon known as *gravitation* is universally observed. Why not, then, investigate the *cause* of gravitation? And by correctly understanding this, you would establish the true theory of all other and corresponding manifestations throughout the planetary system. Many disquisitions have been given to the world, relative to the *fact* of gravitation, but none particularly explaining the *cause* of the phenomenon. It is well, therefore, not to pass above or beyond immediately surrounding manifestations, until you have become thoroughly convinced of the inherent properties and principles which *cause* such.

§ 31. Mechanical principles, therefore, constitute the united action and forces of Nature : and by and through these, the true mechanic receives his unchangeable instructions. And by following these as he has done, he gradually develops the principles contained in them as invisible and universal. Also, each motion, from the curvilinear to the spiral (the only motions which he knows as existing, but which have eternally existed in Nature), have been isolatedly manifested in the various machines which he has seemingly invented. And having the various forces and motions concentrated in a small space, he for the time being loses the thought that his invention is a mere *imitation* of Nature's original laws, and feels a self-elevation in contemplating the great and inimitable production, of the creation of which he feels he was the cause. But by reflection, he observes that Nature and her inherent principles, are only *developed* and made manifest in his contrivance. And by having his contemplations extended throughout the various parts of creation, in reference to the Whole as a reflection of each part, he quiets the ambitious principle within him by the consolatory feeling that what he has *seemingly* created, was established by the eternal design of the First Cause or Positive Mind ! As these principles are all impressed indelibly in Nature, he feels that a correct knowledge of them leads to corresponding truths : and the first idea of original design impresses the mind with a Final Cause. And if they exist in one particle in Nature, or if they are (as they are acknowledged to be) spread throughout Nature, and are manifest in all her movements, they must be of necessity eternal principles ; and when developed, they correspond to intellectual progression ; and that progression with the conviction of the mind's eternal existence ; and which conviction, when properly developed in the mind, leads to all corresponding truths.

A law can not be different in different parts of the Universe ; and when you properly understand the cause of gravitation in a *small* substance or particle visible, you may know that the same cause produces corresponding effects in every other state of material existence.**

The principles of Nature (as now manifest), and the laws and forces of mechanics, are a progression of the inherent properties and essences primitively contained in all things. The true mechanic looks through Nature, and obtains a conviction of its primitive and original condition : and also *from* Nature forward and upward, through the Spheres of future and eternal progression, and spiritual development. If he has not a *comprehension*, he has still an irresistible *conviction*, of these things. He observes cause, effect, and end, in all things. He can contemplate the state which the natural progress of all things tends to develop. Original design is not manifested, without means to produce an end. He arrives at the conclusion that there can not be too much activity nor too much rest ; that there can not be illegitimate or catastrophic productions, as arising from the general law and motions of Nature. † He will not take the details and minutæ for general and universal truths.

The contemplation, the reflection, the experience, therefore, which the rational mechanic derives from Nature, adds one other link to our chain of palætiological science, and to the great circle of universal truth.

Thus mathematical and mechanical instruments have been produced ; and they have afforded means by which new truths could be developed. The principles of Nature give lessons to the searcher

* By way of note it was here observed by the speaker, that although *perpetual motion* is an inherent principle of Nature, yet *of necessity man could not imitate it* by any mechanical construction or process. It had been already remarked, that “ no principle contained within itself the power of self-investigation ” — that spirit, for instance, can not comprehend spirit. Now man is of himself a *perpetual motion* ; it is *this* that *investigates* ; and the production of perpetual motion by him, would involve the *principle of self-investigation* or comprehension.

† It was here remarked incidentally by the speaker, that *catastrophes*, or irregular impulses of Nature, were by some thought to account for the production of man and other living beings ; but that this can not be true, according to principles previously laid down. The *harmony* existing between the various parts of the organic kingdoms, and their development according to the precise order of a graduated progression, preclude the idea of any *irregular* or *paroxysmal* efforts of Nature being engaged in their production. The *generals* of this subject will be understood by perusing the author's theory of creation, as it is progressively unfolded in the sequel.

into their essential constituents, which are of immense value. Yet there are instruments by which principles have been found to be existing, which were before unknown. These have been useful in the investigation of the inherent properties of Matter and Motion, besides in the developing of mechanical laws. And thus Nature and her general principles are made to yield to man the internal evidence of external truth. He can see an absolute display of Nature's laws in every form and particle of material existence. He can observe the close connexion and inherent sympathy existing between all particles that compose the fabric of the universe. No being is in a condition or sphere of association with more inherent truth than the *true* mechanic. He can see the inherent properties of every production of his hand, contained in Nature: and when reflecting, that his invention is but a mere *fac-simile* of Nature, he rejoices in the inward conviction that the Fountain of Nature is overflowing with truths which are gradually assuming new forms, according to their specific character, in order to present themselves in a more perfect state of progressive existence. He feels the inward conviction, from the evidence of external truths, that Nature is inexhaustible; and that what is required is for him to continue his precise and indefatigable researches, not with a previous bias of mind, but with a freedom to receive any conclusions which a reasonable amount of evidence may establish. He sets no limits to the expanse of thought. He establishes no belief until he is forced by the preponderance of evidence impressed upon the internal understanding. He observes all laws as tending to a state of ultimate perfection; and through the same laws he casts reflection *back*, and contemplates the original, intelligent, Organizer of the Universe!

Such mechanical investigations are of too deep and rational a nature to permit superficial or external appearances to divert the mind from internal and ultimate conclusions. The inductions carry the mind back from each effect to its original cause; and each cause, being an effect of a cause still anterior, the intimations of uninterrupted causation which are seen in all the corresponding sciences, carry the reasoner back to the First, Original, Positive Principle, which he can not but believe is the very essence of perfect *intelligence*. And *then*, he can see a design in all forms presented to the senses. But can he confine his belief to these points? And is he not *forced* to believe that which is to be? For the *First* and *Last* are constantly demonstrated in Nature. Organizations and forms are

constantly being reproduced: disorganization and decay are *seemingly* the counterpart of life,—but in reality are only the process of metamorphosis from the first sphere to some other state of progression. Hence the disorganized being appears in a *new* form—is organized in new spheres—but still is a continuation of its previous inherent properties. It is also fitted for a new work, in which there is a manifest design to form some part corresponding to other parts of the whole Fabric of Nature. Life and death in any particles, are not opposite to each other; but the first must exist to produce the last: the last must occur to reproduce and continue the progression of the former.

§ 32. Each form, therefore, is constantly passing through an endless succession of spheres, in order to associate and correspond with the particles and essences that compose its original nature. And when the mechanic observes all these appearances, which are constantly developing themselves with accompanying principles of life and activity, he has the consolation of knowing that these all operate upon eternal mechanical law. And as developments in Nature become visible, he observes that all principles which are gradually evolved from the internal, are manifest in proportion to the perfection of the substance, form, and instrument, through which each motion and law is made visible. His experience corresponds with truths established in other sciences.—And the whole confirms the propositions that have been established: That there is a constant and universal motion existing in matter, as an essential property of its nature; that it is continually (and must of necessity be) *progressive*; and that it also reproduces forms by virtue of the inherent properties of its nature, and that each assumes a degree and species and consequent peculiar association: that these are the production of *Matter*, and Life and Sensation the production of *Motion*; that the continuation and perfection of the two principles conjoined, compose Man as an Ultimate; and that man is composed of particles and essences of all things else existing.

Consequently all below man must, of necessity, enter into the composition of his being. The perfection of his material organization (including all the essences which have originally become refined to associate with the same parts of matter) produces, as a specific ultimate, the principle of *Intelligence*. The ultimate of this, corresponding with all other progression, composes *Spirit individualized*. And

according to the eternal impetus which this first received, it ascends through new spheres of existence, corresponding to that which it previously occupied; and also represents the universal perfection and refinement of all parts as becoming unparticled,—and which then, like spirit, form a counterpart to material progression.

Hence the whole develops the science of correspondences. It proves the concentric movements of all Nature; it establishes the fact that the *reality* of all external things is existing in an *invisible* condition, and that forms are but the constant manifestations of their inward reality. And the mechanic feels these laws to be associated with his mind as Truth is associated with Nature. Consequently he can also appreciate and realize the internal truth which Nature openly manifests.

This all recalls to mind the sublime and established truth, That the Cause is using Nature as an Effect, to produce *Spirit* as an Ultimate!

The Original Cause of all things must produce *Ultimates*, to correspond with its own nature. If the *First* is perfect, the *End* must be also. If the first Essence is *progressive* in its nature, its *Ultimate* must be the same. If the original Fountain was Supreme Intelligence by nature, it must produce intelligence as a legitimate result. If the *First* was divinely pure, the *Ultimate* must be the same in all its specific qualities. If the *First* was *eternal*, the *Ultimate* must be equally so. If the Original, Positive Mind—the Germ—the intelligent Organizer of material and universal Nature—contains within itself all the perfection of beauty and intelligence, infinitely beyond the comprehension of finite beings, must not the *Ultimate*, the spirit of man, of necessity, be in harmony therewith in all its specific essences and qualities? Must it not, as a legitimate offspring of the Great Omnipotent Productor, be correspondingly pure and divine?

If Nature, in any of her chains of visible production, contradicts any general principle of this conclusion, then the mind is not called upon to respond to the teachings of her immutable laws as producing from the *internal*, *external* effects. If the germ of a plant, of an animal, of any reproducing form or sphere in Nature, produces an ultimate *unlike* itself, then you may reasonably conclude that the seed or ultimate is contaminated in the process of passing from *inward* to *outward* spheres. But it is evident that the seed (or ultimate of the original germ) has assumed a *more perfect* sphere of existence. It

has not become more pure or refined in its qualities and essences; but it has ascended to an ultimate sphere of a nature corresponding to its first, and exists in the beauty and freshness of its newly-assumed condition. Hence, though not intrinsically more perfect, it is more beautiful and reproductive. Consequently spirit, individualized from the Germ of an eternal existence, through the instrumentality of Nature and Man, has become like the Primitive Essence, only progressed by its internal freshness of beauty and refinement. Hence it bears the impress and contains all the essential properties of the Original Source! It is divine, pure, intelligent: it of necessity *must be* so, because it is a legitimate Termination, an Ultimate, an entity composed of the substance, the particles, the inherent qualities, which were contained in the Great Spiritual Fountain. Therefore its nature is inexhaustible, perfect, and refined,—generating intelligence of a progressive, identical nature, equal to its combined essences as originally contained in the Vortex in which existed the Great, Omnipotent, Positive Mind!

*Spirit may be considered as a *negative* result, but it is no less pure, no less perfect, on that account. It is what the First was: it *will* be what the First is. And here again the mind is internally impressed with the truthfulness of that eternal chain of cause and effect!

§ 33. The meditations and experience of the TRUE ARTIST are too valuable, and of too convincing a nature, to be here disregarded. And by noticing them, there will be no less good done than appealing to his reflections, and conveying to him an internal confirmation of the principles heretofore discussed. As his associations are with Nature and her developments, deep and truthful impressions must of necessity be made upon his mind thereby. Even the *laws of art* are in accordance with Nature, and coincide with all general principles which are correct and infallibly true; and these laws point him to the magnitude and beauty of Nature's general and detailed manifestations. His associations are worth more than they are supposed to be by the mass of other researchers in the various departments of science to which we have alluded. The manifestations of Nature are by him constantly intended to be impressed upon the understanding, so that these may answer as symbols and types, shadowing forth to the mind the internal and invisible causes. And as all scientific investigations are based upon the appearances of things, so likewise is the deep

meditation of the true and profound artist based upon such appearances. And the innumerable processes by which he has explored the many parts and avenues of Nature, bring convictions to his mind corresponding to the conclusions drawn from all palætiological sciences; and as these convictions emanate from the Source of all true and correct impressions, they should be, and are received.

It is not because his pursuit tends to soften and refine the feelings of his nature; it is not that it has such an overwhelming and subduing influence upon all his actions and internal desires—that I here call up his meditations and experience: but it is because it pertains to the source, the fountain, the manifestation of all things in the material landscape of existence, and because his communion with these things conveys truths at once subduing and convincing—and which truths are beyond the conception of any class of mankind who do not associate with the same things which he is compelled to associate with. His main desire and effort is to copy or imitate the general appearance of that which is before him. He feels that in doing this, he accomplishes a great work, merely because it is based upon that which is inexhaustible. He feels that Nature contains all the varied scenes and manifestations which he would fain grasp and familiarly develop. He also is impressed with the thought that all his efforts are to develop that which is internally and externally manifest to his senses. He feels also, in recalling the experience of the effect of that which he has previously accomplished, that it is to him like the machine to the mechanic—an *imitation*, an *outward* development of that which is *internally* existing.

In analyzing the laws of colors, he arrives legitimately at the conclusion that the five or seven* original colors can be, and are, evolved from *one*; that that contains within itself the properties and qualities from which all other distinct reflections may be unfolded. He also is aware that these colors may be produced and reproduced according as there are instruments, agents, or substances, through which they may be manifested. It is owing to the developments which Nature is constantly producing and reproducing, that these various colors are unfolded. Light, as originally and universally existing, contained the specific essences and attributes which are contained in the various colors as they are at present distinguished and classified. And each of these colors was revealed according as suitable outward

* The lecturer wished it stated that it was not his intention here to discuss or intimate the actual number of primitive colors.

instruments were developed. All of this teaches him the undeniable and important truth, that the Original contained undeveloped that which exists in present forms, and that all which does thus exist is owing to the *progressive* principle which is inherent and eternal. Then by these deep, solemn, and irresistible convictions, he perceives the connexion which he sustains with all other existences. He also feels the conclusion pressing with redoubled force, that Nature and her manifestations are leading to a higher and corresponding Sphere, to which it is his constant desire and aspiration to attain. These correspondences are to him a mediator—a fulcrum—upon which his accumulated knowledge and experience performs its various operations: for they are not only established by that which is demonstrated to the senses, but they afford as deep and convincing proof of the invisible and *real* Reality.

Back of Nature, he silently contemplates the *Cause* which produced this theatre of human existence; and with the highest reverence for truths pertaining thereunto, he can almost associate with the first Principle of Life and activity! His aspirations are purely of an intellectual and moral character, intending his highest and best productions as a familiar development of that which Nature so vividly manifests. And when contemplating that which he has produced, there is an exalted and elated thought which forces itself upon his mind (and which is altogether imaginary), that he has created something which Nature does not contain. But in observing the many forms and substances which are constantly developing and reflecting new truths to his mind, he recognises something infinitely surpassing that which he vainly supposed to be created by his skill.

Then, again, the draught of Nature suggests to his mind that she contains *inherent* truths; for in viewing his production, the impression is called up that Nature nowhere presents a parallel. Thus, at second-thought, his picture loses its intrinsic beauty; and the exalted imagination which created it proves to be as evanescent as the colors of the eastern sky when tinged by the innumerable reflections of the horizon. For as his imagination is excited upon subjects distinct from his production, a change, corresponding to the change of thoughts, takes place in the appearance of the latter. For Nature, with a renewed reflection, impresses his mind with more intrinsic *truth* than is represented in his imitation, which is of so shadowy and evanescent a character.

§ 35. All the imitations or types of the appearances and substances existing around him then, are merely a developing of original truths in a familiar manner, so that he may associate more closely with that which it was his constant desire and intention to produce. Being convinced of this truth, he does not strain his mental and physical powers to outdo or misrepresent that which is before him, but he is contented if his production is a *fac-simile* of that which does constantly develop itself to the senses. His occupation also tends to impress his mind with the truth that *generals* and *universals* are the only reliable evidence of truth in contemplating the boundless landscape of Nature. He finds that in *detailing* and *particularizing*, he spoils the grand and sublime effect that it is his intention to reproduce. For the *general* view presents beauty and perfection; the *particulars* disconnects and disorganizes the grand features of the whole. His experience teaches him that *detailing* disorganizes and disunites the truth which it is his object to impress; but that *generalizing* presents one unbroken chain of connected beauty, magnificence, and perfection. And above all other aspirations to which he is led, is that to have the effect of his production such as will precisely accord with original and eternal Truth. He finds that the *parts*—the lights and shades, the distance and perspective—compose the whole, and that the whole is necessary to the parts. The whole combined presents the internal conviction that the Effect must, in quality and principle, be like that which originally produced it.

Thus his meditations are impressive; and, like all the others referred to, are irresistibly convincing. For each representation of necessity connects the mind with its antitype; and by this means truth must necessarily be unfolded to the understanding. Likewise, from the invisible to the visible, and from that to the ultimate, he observes a circle, or a series of concentric circles, of corresponding and never-ending truths. And while his thoughts and feelings are thus exalted by a contemplation of the beauties which Nature manifests, he also is internally impressed with the proposition before mentioned, that the Original, the First Organizer of all the concentric and progressive circles of material existence, must of necessity and absolutely, from its inherent nature, produce *like* Ultimates.

As the First is *positive*, the Ultimate is *negative*. As the First is *inward*, the End is *outward*; and as the First is *eternal*, the Ultimate must be the same. And as the First, or the Omnipotent Positive Mind, contained all the essential attributes of purity, refinement,

and perfection—the grand, sublime, and legitimate Result of this First Principle can not be of a *less* pure and perfect nature.

Thus the experience and conviction of every true artist ; the impressive lessons which he receives from the various symbols and types of internal beauty and perfection ; the subduing effect and controlling and tranquillizing action which these have upon his disposition ; the general appearances of things, and the indestructible union which he perceives existing between all particles composing the mass of the material existence ; the confidence which he is enabled to repose in Nature, and the internal design manifested on the external—all go to establish the main truths and conclusions which it is necessary to impress.

Consequently, his thoughts and affections are associated with truth. His desires and interests are no less pure and perfect than the lessons which cause them to exist. His reason leads him by connected steps to the truths and inductive conclusions above established, respecting the *First* and *Ultimate* of existence.

When he becomes disconnected from the manifestations of Nature, and associates with the innumerable thoughts and feelings which are constantly agitating the external world ; when unprincipled and impure interests obtrude upon his feelings and attract his mind from the train of thought and contemplation in which he is naturally engaged while copying Nature and her inimitable beauties ; and when his mind becomes involved in the pursuit of an individual subsistence and preservation of life—he then forcibly realizes the great extreme of commotion, immorality, and imperfection, that pervade the external world of mankind. He then can see that truths can not be received from man alone, but from Nature ; and that the truths thus received are irresistible and eternal.

The extremes also impress him with the conclusion, that the innumerable capacities, powers of perception, and spheres of association, into which mankind are divided, have no foundation in Nature or her laws. He is in a condition to perceive the great disconnexion between Nature's established laws, and man's present ignorance, imperfection, and grossness. In the former, he is impressed with the immutable and imperishable harmony and truth which are constantly and openly manifested ; and in the latter, he sees general, superficial, and erroneous conceptions of the principles of organic life,—and still a greater perversion of the affections, the understanding, and the inward principles, which constitute the spiritual nature of man.

The beauty, the magnificence, the degrees of perfection manifested in all external appearances, upon the broad plain of material existence, enforce the conviction of an *inner* life of corresponding beauty and perfection.

Between the lowest and highest conceptions ; between the meaner opinions and desires of illiterate persons, and the most brilliant and refined imaginations of the intellectual man ; between the lowest germ and the highest sphere of vegetable existence, and between the diminutive and instinctive animal and the highest and most erudite man of science, — can be observed a *medium*, a *centre*, a *focus*, which is an ultimatum of the two extremes. Truth may in this way be manifested and correctly arrived at ; for the extremes of two points must, of necessity, be poised upon an *intermediate* point : and this may represent the truth which it is absolutely necessary to impress, — that there must exist invisible truths corresponding to all that is seen, known, felt, or desired. For each object of sense must have a *cause* back of its production. So also the intellectual and aspiring disposition of mankind is, in reality, a symbol — a type of truths such as correspond to the workings of the mind. Therefore, between the Great Positive Mind and the human Spirit, there must be a medium, a type, a symbol, through which may be seen the original Design, and the future, ultimate Perfection.

To the searcher and observer of external manifestations, the Universe is a symbol, a type of that which was and is, and of that which must and will be. Hence, taking Nature as truth, it carries these convictions, — which have been heretofore impressed. Like all other mediums, it must be truth, or it could not be a medium. It answers as a guide to internal meditation, and as a subject of external contemplation. Therefore, the *First* and *Ultimate* of all things are rational and irresistible inductions that can be drawn from the prolific, fertile, and truthful experience and meditation of the *true artist*, and who associates with Nature's inimitable beauties.

§ 35. The subject of *Spirit*, or the future individualization of the intellectual powers of man, has never yet been properly demonstrated to the various minds which this work will be submitted to. Opinions, theories, and hypotheses, have been formed upon this subject,

and also upon the subject of the Supreme Organizer of the material Universe; and as these two subjects are of like nature, though manifestly extremely remote in their connexion (especially as they appear to the intellect of man), various thoughts have been in order communicated to the world in reference to the origin of Matter and Motion; and respecting the formation and organization of the vegetable and animal kingdoms, together with the three powers combined as vitality: and many well-written theories upon the subject of intellectual and spiritual composition have been produced. Each person who has presented these subjects according to his individual perceptions and convictions, has set forth some very important truths, and has fallen into as many errors of like magnitude.

The persons who have thus presented their impressions to the world, have done it under circumstances and conditions exceedingly unfavorable to the communication of truth without disconnexion. Nature and their impressions have afforded some deep convictions, which they could not express with sufficient clearness to be familiarly understood. The sphere that they associated with, was likewise unfavorable for acute and correct perception. Being surrounded by all the interruptions and intrusions of life and activity in the external world, and their senses being too familiarly associated with the same, and the utter impossibility of their rising above the first sphere of intellectual existence, have prevented the full communication of eternal and imperishable truth. It is not strange, therefore, that men thus situated should communicate their thoughts to the beclouded and unstable minds of the world, tinctured with various sophistries and untruths, which, if they might justly be penned as *convictions*, were nevertheless *misconceptions* of those internal and ultimate principles which govern the spheres upon which their theories have been founded. It is not strange that men, thus reasoning from Nature *alone*, and the temporal and celestial appearances that she irregularly develops, should arrive at erroneous conclusions,—for which they are not condemnable, yet not justifiable.

For let it be again impressed, that Nature must be the result of an anterior Cause; and that the First Cause, or Organizer, instituted, or, in other words, from its eternal nature, organized the many spheres of material existence that are disseminated universally throughout the broad expanse of unimaginable space. These laws, thus divinely instituted, acting through that mass of nebulous matter which existed from the beginning, have gradually produced and reproduced new

forms, and finally have developed just such worlds of material formation as are now manifested. Then why take Nature, or rather the *small particles* of the Universe, of which this world is one, as being the primary Cause of animal organization, and this as having progressed to Man, through chance and change of the elementary particles and compositions of matter, until the necessary particles have philosophically and mutually agreed to perform the specific office which the human organization manifests? That, too, while each function of the system is so perfect, so genuine in all its reproductions, that one effort—one energetic impulse—started, and has ever since continued, the whole in motion! For at the very moment the heart contracts and sends forth the blood throughout the indescribable parts and avenues of the human form, the lungs, the brain, the whole system becomes active; and that activity produces *intelligence*!

And the conception which has been formed of the original production of man, is no less groundless as applied to the *intellectual principle* of his nature. Taking Nature as almost containing the laws of her own existence, independently of any coexisting Power, vain attempts have been made to account for the production of the principle of *Mind*; and in these attempts, there have been thoughts and impressions received into the minds of many, that the First must have been Matter, and that Man is a production of some energetic and violent effort of Nature and her constituent particles—that Man thus exists by an indefinite Chance!

As the First is the Omnipotent, Original, Positive Mind, and the Third, Spirit individualized and unparticled, constituting a *corresponding* intelligence, and approximating to higher spheres of intellectual perfection, these theories arise from mistaking the *Effect* (or Nature) for the *Cause*. They consequently darken the perception of future and corresponding spheres of intellectual existence; and their adherents take Nature as the Cause, Man as the Effect, and Mind as a natural result of physical organization. The first is visible: the last is thought to be also; for, taking external appearances for realities, and depending upon them as the only source of undisputable truth—as ocular demonstration—man loses sight of all connexion between internal reality and temporal substances, and between body and spirit.

The connexion thus broken can not be united in a mind thus observing Nature. The result has been to throw upon the world theories misconceived and misconstructed. But by observing (through

the power of analysis) the invisible, the *reality* of all things, and taking this as a basis of reasoning,—by virtue of a concentration and analogical application of the mind to the subject under consideration, and by tracing distinctively, collectively, generically, progressively, and universally, all things,—the conclusion becomes irresistible, that Spirit must exist as an absolutely necessary result of the nature, essence, and composition, of the Supreme and Omnipotent Productor!

I have not brought up theories previously presented to the world, in order to refute, or even to criticise them. I have not presented the subject in such a manner as to cast disparaging reflections on those who have conscientiously penned these theories; but I have briefly spoken of these in order to establish and make plain three inductive conclusions: First, that a man, subjected to the interference of the commotions of the outer world, can not, by any possible means, *fully* perceive and comprehend general truth. Secondly, that, instead of legitimate inductions and conclusions, the above theories are unjustifiable assumptions, and illegitimate conclusions drawn therefrom. Thirdly, that the Original Organizer of the Universe has been even forgotten or misconceived of, by *ill-directed* veneration for truth; that Spirit has consequently been annihilated from the sanctions of the reasoning powers, and has had no part in the admissible conclusions of such minds,—and that, in consequence of receiving the above as the basis of reasoning, the First and Ultimate were thus obscured in the minds of men, and shrouded in inextricable and impenetrable mystery!

§ 36. These three are the conclusions I intended should be drawn from the general survey of misdirected reasoning. I do not wish that the above should be considered as a *refutation* or discussion of any principles referred to, or that it was for this purpose that these theories were called up for present meditation. The intention has not been to show the errors of human judgment, nor even to offset these conclusions by opposite reasonings; but it has rather been to *excuse* such investigators, and to encourage them to look deeper and further for real producing causes; to justify their impressions so far as they contain *truth*, and to point out the great distinction between interior truth, and the error conveyed by visible and external appearances, though such are still considered as ocular demonstrations of unchanging truth. I would show the impossibility

of such theories and hypotheses being true, not in a spirit of exultation or self-approbation, but to direct the minds of their believers to a deeper and indestructible basis, from which are constantly emanating through the veins and avenues of Nature, never-ending Truth. Not that the mind should leave its rational resting-place, and cleave to that which is miraculous, superstitious, or without demonstration : but the reasoner upon these subjects should be like the chemist, and not base his conclusions upon the visible *appearance* of the substance, or form ; but *analyze* the composition to find its *elements*, and *invisible reality*. Then the arguments based upon these internal principles will lead synthetically to irresistible conclusions, irrespective of the form or appearance of the substance external. And then the truth will become manifest ; and to it, as such, you should respond with the deepest, internal, true affection and veneration. Then may be understood the force and propriety of the expression (which is as true as the laws of Nature), that “ the things which are seen are temporal ; but the things which are not seen are eternal.”

Under whatever circumstances, or by whatever individual, Truth may be conceived of, or whenever it may be found or written, it should be duly appreciated. No direct course of reasoning can be entirely *barren* of truthful conclusions, notwithstanding these may be mingled with errors. All investigations of a scientific and theological character, have conduced to some important conclusions ; nevertheless in these some deductions have been made which are incorrect. The mind should observe a train of connected induction to arrive at truth : a mind *not* thus concentrated, would come far short of correct impressions.

The subjects of the First and Last, as seen through Nature, have been much thought upon, and discussed with pure dispositions and intentions ; and in the numerous productions of men upon these subjects, many valuable truths have been set forth. The *whole* truth could not be conceived of, for the want of a higher sphere of association. No metaphysical researches, therefore, have yet established or adequately demonstrated to the comprehension, the principle of *Spirit*, or *inner life*. And if the decisions of minds partially clouded and obstructed by surrounding circumstances, have occasionally, and to some extent, been correct, a confirmation will be found in the Revelation. Those which are *not* true, and have been the result of unjustifiable modes of reasoning, the Revelation will also

place in their proper light. And *whatever* truths have entered the minds of investigators, they will see the same, reflected; which will be a source of inward gratification. There will also be a consolation derived from the things contained in the Revelation, consisting in the reflection that the dross and impurities of systems and theories have become purged off, or rather repulsed by the truth which is positive and eternal.

The claims which I would prefer, are that the conclusions offered are correctly and instinctively arrived at; inasmuch as I become associated with the various spheres of intellectual development and progression, and by this means am enabled to communicate that which exists in the sphere or state of existence *below* that in which I am situated. Of this I have spoken before: and the inquiring mind is solicited to venerate the truth as it is herein presented, and as it may be convincing to his understanding. Such truth should be venerated only the same as it should be if it had been conceived of and accumulated by any other process.

In speaking incidentally of theories which have been founded on Nature and her laws *alone*, and in explaining the cause of such being produced, the impossibility of their *entire* incorrectness has been shown, with the intention of calling up these latter contemplations. It has not been the intention to demonstrate the *production* and *substance* of *Spirit*, but the intention has been to prove its *existence*; and by doing this, to establish the idea of a corresponding, yet Eternal, Omnipotent Productor. And these two have been established by indirect and direct appeals to the general and universal manifestations of Nature and her inherent laws. And the unchangeable and undeviating connexion and progress of all parts that compose the Universe being established, the mind is thus led back to the potential laws of causation, and forward to the natural and positive result of material perfection.

A definite understanding can not be had of these two important subjects until they are explained, or rather developed in the progress of the Revelation. But the First, or the Great Positive Mind, and the Ultimate—the *Negative*—or the Spirit of man, have been conclusions irresistibly received from the various appeals made to Nature, and the experience of men who are associated with her laws. Her prominent principles, as developed through the received palætiological sciences, have been connectively investigated and set forth, in this

key, in order to convince the mind of the *possibility* of spiritual existence. And to make the train of argument still more impressive and certain, it was shown that it must of necessity exist, according to the Nature and essence of its Productor, and the principles and laws which govern all things that are of a like eternal nature. Thus Spirit must of necessity exist, to correspond with all other existences that by these continued operations are constantly being developed.

Matter and spirit have heretofore been supposed to constitute two distinct and independent substances, the latter not having any material origin. And minds not being able to comprehend this classification, have been driven to extreme and illegitimate conclusions. And this would naturally tend, more than any other classification, to produce a disbelief in the united action of Nature. Instead of making material and spiritual existence totally disconnected, the object and intention of the foregoing has been to prove by acknowledged laws and principles of matter, the production of *Intelligence*, the *perfection* of which is *Spirit*; and to unite the whole operations and mutations of Nature's inherent properties of Motion, Life, and Sensation, from the Great Positive Mind through all intermediate things, to Man; to show that in Man this eternal principle of Spiritual Nature becomes *individualized*,—and that the First operated through Nature as a Second, to produce Spirit as a Third and grand Result.

The former conclusion, then, may be again repeated, in order to impress the mind still more strongly with the perfect harmony existing in all things,—That the Organizer and Great Positive Mind uses Nature and all things therein, as an Effect, to produce Spirit as an End and designed Ultimate.

§ 37. For a proper comprehension of the QUALITIES and ATTRIBUTES contained in the Great Fountain of Causation, and unfolded in the various stages of material progression, it can not be inappropriate to appeal to visible and invisible truths and facts in Nature and experience. And by receiving almost the whole truth in reference to the First Cause, and the various attributes of its nature, the mind would be prepared to enter the higher stages or spheres of the Revelation:

and this would also prepare the mind, if well-constituted and directed, to perceive the close and connected order of development existing between the Beginning and the End of all things.

Thoughts, feelings, desires, and passions, which are existing in the minds of men, are not appealed to, to respond to what is herein contained. It can only be properly conceived of, and comprehended, by the Reason and the internal light of the love of Truth. And Reason will respond to this, if properly developed, and disconnected from all improper interests, or interruptive external influences, during the investigation.

The rational and well-organized mind has an unquenchable thirst to search and inquire after the First Cause. And this is conceived of by observing the causes and effects which are constantly developing themselves and acting in all particles composing the Universe. Every effect presented to the mind, presupposes an adequate cause for its appearance and development; and the chain of causes and effects which are performing their operations in all parts of Nature, is to the generalizing mind, unbroken. All inductive philosophy, together with all conclusions based upon palætiological researches, converge to one point—that of the *First Cause* of all things. All Nature, in her powerful and energetic movements, operating upon principles which can not be misinterpreted, proclaims to the mind the truth of the Great, Positive, Omnipotent Mind.

The mind must of necessity have some foundation whereupon it may rest, as it must investigate from a point established. The indications of Nature are of such a character as of themselves to convey a conception of the First Cause of all subordinate existences. Reasoning from the established axiom that there must be a Beginning, or a First Cause, to produce corresponding ones, it follows that either *Matter* has existed from all eternity, or else the essence of an *intelligent* First Cause. One or the other of these conclusions must of necessity be drawn from the indications which all external substances and forms present. The idea is indisputable that *something* must have *originally* existed to produce that which does *now* exist; that Matter and Motion must have existed independently, or that the Great Cause must have been the Productor of that which does exist. The mind, therefore, is led back from effect to cause, until it conceives of the *First Cause*, or rather is compelled to admit the existence of such.

The conclusion drawn from this reasoning must be irresistible, since Nature presents indications which constantly carry the mind through its connected chains of progression to a true conception of a *First Existence*, and of that which is to be produced. There must be a *Beginning*, and also an *Ultimate*: and of this all things afford demonstration to the mind.

The mechanical forces which are constantly being developed, and the chemical properties and affinities existing in all things, are manifestly of a corresponding nature. The motive powers and vital energies of the vegetable and animal kingdoms; the perfect exchanging and reproduction of all parts; the decided development of perception and volition; the inherent properties contained in the subtle fluid which is producing these phenomena; and finally the beauty and perfection of the human organization; its power, and the consciousness that the mind is capable of conceiving ideas and thoughts even transcending the power of expression—all these wonderful manifestations and developments move the mind with a deep and solemn veneration for that which *first* existed.

Again, the bone, the flesh, solids, nerves, skin, nails, and hair, are composed of elements which no chemical process yet known can fully unfold and demonstrate. All things so refined, so rarified, as to be beyond the reach of any known process of chemical analysis, and as to exclude the possibility of a full demonstration to the mind of their internal essences and qualities, require some other means besides sciences yet learned, to unfold the interior truths which they contain. Therefore from original Matter and the mechanical powers which it displayed, to the inherent particles and properties composing the human organization, there is presented to the mind one broad and extended field of united action and motion, operating upon the principle of cause and effect, until effects have become so apparently disconnected from the Original Cause, that the mind has no basis, no cadence, no bounds to its conceptions; and hence it receives or repulses in a hasty and unqualified manner, that which should not be quickly either grasped or rejected. Hence, too, it is that belief or disbelief is so *imperatively* enforced in the intellectual world upon all subjects relating to an inherent, invisible Cause of all else existing.

It is by such thoughts as the foregoing that a conception of the First Cause is forced upon the mind of the investigator. And in reference to this great subject he argues as follows: Some principle, some substance, must have previously existed, or things which do

exist could not have existed. He can not conceive that from *nothing*, *something* could have been produced and organized into forms such as are evident to his senses ; for Effect could not exist without Cause. But he finds all beyond this axiom to be clothed in impenetrable darkness and mystery ; and therefore he searches no further. He is convinced of the uselessness of asking Nature or his own mind, What was the beginning ? What form must the First Cause originally and eternally have assumed ? Or what motive, desire, and ultimate design, must have determined the action of the Eternal Mind ?

All things are effects, ends, and uses ; or, in other words, they are instruments and agents to develop externally that which they inherently contain. The internal contemplation of the First Cause is of itself a *chaos* of contemplation. Therefore we will now take for granted the established and universally-admitted axiom of the First Cause, and speak of the ATTRIBUTES which are constantly flowing from this Eternal Source, through the bodies of the stellar and solar systems, the earth, vegetable and animal existence, Mankind, and Intelligence.

These attributes are distinctly displayed throughout every department of Nature, and in all things therein contained ; and uniting (as all other principles invariably and unchangeably do), they form each successive link in the great chain of universal progression and development. And so, in contemplating the First Cause, a correct idea is obtained of its Nature as an *Eternal Mind* !

§ 38. No possible combination of figures would be adequate to present to the human mind the number of spheres contained in the broad ocean of the stellar system. If each particle of matter composing this sphere could be numbered, the whole would not even convey an idea of the number of worlds contained in infinite space ! A constant formation is taking place in every part of the Universe. Each of these parts is changing and exchanging ; and particles are thrown from existing spheres and added to others, or unite in forming new ones. There is a universal condensation and consolidation of matter constantly going on, caused by the dissipation or repulsion of that heat and ether which it contained in its fluid state ; and consequently there is a constant reception and rejection of particles taking place between all bodies in the Universe. This constant formation, creation, or rather reproduction, is caused by the law originally instituted, and which is perpetually discharging its legitimate

office. Besides this, there is no disqualification of the united *Whole* to produce essential and particular results. Also the universal motion and recreative activity of the Whole, is caused by the same progressive law that produces the modifications and refinements which are constantly observed in the parts : and hence the Whole becomes fitted for different spheres of association.

Orbs, planets, spheres, are thus organized ; and the whole plane of the solar system is presented in corresponding formations, to the mind. Thus are represented the constant, unchangeable action of all things, and the ascending forms which each assumes ; and thus is represented the mighty power which eternally acts through the Whole !

There are therefore centres around which innumerable planets revolve ; and planets revolve around these again : and thus one circle after another is developed. Like the sun and its planets, there is formed one sphere of action, around which subordinate spheres move with undeviating and mathematical precision, until from the centre outward there are concentric circles constantly developed from the one circle, until the farthest point of its powerful and controlling influence is attained.

Conceive of the sun, its planets, and their satellites—their composition, and the offices which they perform—and you will be able, by the laws of analogy, to indefinitely comprehend the movements of infinite space, and to conceive of the innumerable suns and centres of like motion and activity. For each sphere or orb in boundless space may be conceived of and comprehended by the light of analogy. Contemplate a Power so great, so omnipotent, so eternal, as to institute a Law in matter which thus produces what is known to be existing ! Meditate upon the unimaginable number of spheres that are contained below, around, and above your more transient theatre of existence ; and let the thoughts which are contemplating the things and powers that are contained in the *celestial* spheres of existence, be no less active ! And think of the omnipotent force and power which they manifest in all their united and harmonious motions ! You thus have a perfect system of material formation, supported by an invisible Power and Law, perfect in all its forces and motions which are openly observed and known to exist !

There can be no thought profound and expansive enough to comprehend the overwhelming idea of Infinite Power ! For this power is no less perfect in the solar system than it is in all the systems and

kingdoms existing upon this earthly sphere which you are associated with. It is manifest in the various divisions of formation ; in the general kingdoms which have been progressively developed ; and in the perfect and efficacious process by which they are constantly and unchangeably being produced. In every kingdom of the physical and organic formations of the earth, there is evinced an inexhaustible, incomprehensible, and omnipotent force, which actuates them and all their developments and reproductions ! So perfect is this force, so harmonious and beautiful is its action, that nothing is destroyed or annihilated ; but all things answer the end for which they were originally designed. And both in a minute and general field of observation, the same power may be seen as unchangeably active in the production and purification of particles, as also in causing their association with those of like affinity, until the very substance of Sensation is developed into Intelligence ; and then intelligence, as a refinement of all else existing, can associate with all corresponding intelligence. And thus the reason is made manifest why the mind is pleased to associate with that of an intellectual nature. It is thus able to conceive of Intelligence in Omnipotence.

The earth and all things therein contained, and the system which is above, below, and occupying all space, unite in all their unspeakable manifestations in impressing the mind with that deep and solemn truth which is the great pillar of all truth, that the Great First Cause possesses as one attribute, the essence, the quality of unimaginable, incomprehensible, and eternal POWER ! The impressions received from all these manifestations are irresistibly subduing, convincing, and wonderful ! The expressions which are used by Nature to convey such a conclusion, are of such a character that the *internal* man only can receive and associate with them. The evidences of such can not be adequately expressed by man ; but they are demonstratively convincing and penetrating, as the inward voice of all Nature.

§ 39. Thus the foregoing train of remark establishes the eternal attribute of Omnipotence. — And while observing the powerful movements of all things contained in the terrestrial and celestial spheres, there can not but be a conception of DIVINE WISDOM legitimately accompanying the former conclusion. The innumerable centres of the stellar system ; the many suns, with their accompanying orbs, planets, and satellites ; the perfect precision of the general movements of all these bodies ; their regular and connected adjustment and unity ;

the distributive harmony and equilibrium of forces and motions which they constantly display—are all manifestations of grandeur, beauty, and order unspeakable. The regular inclinations of orbits and axes, and the definite distances of globes from each other; their constant sameness of motion, and the uniform direction which all take; the apparent sympathy and reciprocation of the spheres and atmospheres of the innumerable and apparently-independent bodies; the united and constant action which each of these manifests—all conspire to force upon the mind the irresistible impression that the great and united movements of the Universe are all being performed according to a most inconceivably-perfect adjustment of mathematical and mechanical laws, and that all things are guided in the very motions of their inherent life and activity, by the essence of Omnipotent Wisdom! Their formation and procreation; their particles and constituent parts manifest in their order and arrangement, the perfection of pure Wisdom and Intelligence—while their numerical extent and diverse modes of development, infinitely transcend the highest powers of human calculation and demonstration. No process of analogical reasoning or of mathematical calculation has yet reached that point of perfection by which may be demonstrated and calculated the exact distances at which these spheres revolve, the immensity of space which they occupy, and the harmony of the Whole!

Again: Geological investigators have decided upon the relative eras at which the various formations were gradually produced. Also that the various strata, from the first to the last, were successively developed, according to the induction received from the internal appearances which they now present.

Accompanying each of these developments, were corresponding productions of vegetable and animal life. And whether the chain is unbroken from the first development of living species to those which now exist, is a question which has no essential bearing upon the inductions legitimately received; for the generalization of the geological and physiological sciences leads to corresponding universal truths. Therefore the orderly development of the earth, and of accompanying and corresponding organic beings, manifests unspeakable *Wisdom* and *Design*!

So also throughout the labyrinths of the many inferior developments up to Man, is the same constantly observed. The operation of Nature upon the principle of cause and effect; the succession of the four seasons; of day and night; the continued production, and

reproduction of all things, as determined by the constant and harmonious operations of these last principles in Nature, and which cause the fertility of the earth; the constant perfecting and purification of all particles composing the material and organic universe; the comparative repose of the functions of vegetable life, during the hours of darkness, so as to produce mature perfection,—all these speak decisively and impressively of unbounded *Wisdom*!

And there is a time also for human physical repose, in order that the many organs and functions of the body may regain what has been expended during the hours of activity, so that there may be a constant and uniform supply of materials and forces generated hourly and secondly, by the energetic movements of the organization. Contemplation on the structure and mutual adaptation of all the parts of the latter, and the uses therein manifested; on the essential chemical properties and qualities composing the fluids and solids; the regular reaction and transmutation of each particle of the solid and fluid substances of the body; the harmonious and undeviating law upon which the whole is sustained, developing cause, effect, and end, in every motion and particle of its organization,—all these, connected with the previous contemplations, carry to the mind the internal and deep conviction, that from the planetary system to geological formations and developments, vegetable and animal creations, and Man, all things are ordered and arranged by *Divine Wisdom*.

The law of gravitation; of repulsion; of progression;—also the evaporation and refinement of particles existing upon the face of Nature; the immense and inconceivable good which is thus constantly being produced; finally, the beauty and harmony of ALL THINGS; the Cause, Effect, and End; the Design; the uses; the unchangeable and eternal simplicity of movements externally manifested, still which are too immense and powerful to be comprehended,—speak only the voice of eternal Power and Wisdom! And the mind thus contemplating Nature and all her various forces and motions, receives distinct and impressive truths from the universals of existence, that kindle within it an intellectual flame of reverence and adoration! And by steady and profound meditation, this will burn and brighten, and purify the internal principle of organic life. And the field of such meditations is unbounded, inasmuch as thoughts themselves are inadequate to conceive of the high and deep Wisdom emanating from the Great Cause of causation!

§ 40. And while admiring the wisdom as seen and felt in all things around and above, the mind is impressed still more deeply, and with a clearer perception, with an attribute still more perfect, viz., that of GOODNESS! The incalculable number of worlds which the mind has previously contemplated, with their power of action and wise adjustment of motion, display goodness and design in all their various spheres and states of activity. Goodness is manifested in the fact that each law of a *positive* nature produces effects of a *negative* nature; and the equilibrium existing between all motions and forces, causes the principle of goodness to be displayed from the very centre to the circumference of their united actions. And also all the palæontological sciences, when traced to the present time, or retraced to causes anterior, show the constant adaptation and succession of parts serving as agents and instruments to produce future effects, and which produce others still, until the whole, up to the formation of Man, presents a united chain of progression,—a system of concentric circles of development,—and the Whole displays beauty, purpose, and design. Each successive circle evinces an infinite amount of power, wisdom, and goodness, until all combined produce Man as an Ultimate—and that these all were essential principles and operations carried through Nature, for the *very purpose* of producing this sublime Result!

And as Man contains the perfected and refined substances of all else existing, he stands as an emblem of this great Attribute. For man, through this principle of goodness, possesses an intellectual composition whereby he exercises power, wisdom, and goodness, over all below his exalted state, in the vegetable and animal kingdoms. And that the earth might be made useful, and that plants and animals might add to the usefulness thereof, it was *positively necessary* and *good* that they should have a lord and governor. If all things below the composition of man were existing without him, there could be no good results seen, known, or appreciated. For then the life of plants, and the sensation and instinct of animals, would have been the highest developments, and there would have been no further perfection of the same principle. Consequently, according to the laws of wisdom and goodness, Man, with all his physical powers and his capacities of mind to exercise judgment and justice toward all things, conceives, by the action of his inner principle, the perfect adaptation of all things to him, and also of the perfecting of all things approximating to him, so that he may subsist upon the constant production

and refinement of the elements and substances contained in the various inferior kingdoms. And thus he is a controller, inventor, and designer, in respect to all things thus presented for his meditation and use.

This perfect adaptation and harmony of all things, thus sends forth throughout the Universe the unchangeable message of the divine attributes of infinite Power, Wisdom, and Goodness; and in so impressive a manner that expression does not answer as a proper means to convey the thoughts caused thereby!

§ 41. Again: Throughout all this vast ocean of organic life, all known laws, forces, and motions, whether in the celestial spheres or on this present globe, are acknowledged to perform their office (unless *incidentally* obstructed), with the most perfect *Justice* and *Equity*. And again, as the material constituents of all things are combined in the constitution of Man, *he* can exemplify *this* principle, and thus a true conception of *corresponding* Justice may be obtained. The laws that govern the organic and mental constitution, are operating, according to their nature, with a steady and undisturbed action. But if any of these laws are interfered with by any incidental or intentional impediment or violation, they bring with them corresponding natural results. If all the demands of the physiological law are not properly and justly obeyed; if this law is in any way interfered with, or violated in any particular or general sense, there must, and of necessity *will* be, a corresponding result following the violation.

Likewise the *mental* law, if violated or disregarded as to its demands upon the being subject to it, will in all instances produce a corresponding result. And therefore if the physiological and intellectual laws are at any time interrupted in their movements by any cause foreign or immediate, they will illustrate and demonstrate to the mind the perfect harmony that exists in all the motions and laws of Nature—that they are equal and just, and that good or evil results must of necessity be produced according as they are obeyed or disobeyed.

For all movements must produce natural results. Hence if any law is impeded, it produces as a consequence, *impure* results; but if not interfered with, but obeyed in all its requirements and demands, it will produce pure and happy results. Therefore there is constantly in operation the law and principle of Goodness, to produce *pure* effects; and (as an opposite or negative manifestation), an inter-

ruption of its forces produces impure results. And between the pure and impure ; between goodness and its legitimate effects ; between harmony and disunion, may be seen still more distinctly the infinite attribute of never-ending JUSTICE !

Thus Power, Wisdom, and Goodness, are combined in the general and specific compositions of all things, from the lowest, up to and in Man. They point to the united and infinite Source from which they emanated,—and develop the principle of eternal Justice, which is universally displayed among every class and species existing in the terrestrial spheres. And the whole is indicative of higher and more perfect attributes, which will be gradually manifested, directly and indirectly, in the various portions of the Revelation.

The bodies and spheres contained in the immensity of inconceivable space, thus follow in order the powerful Law by which they are produced and governed, and that with inconceivable precision, uniformity of motion, and reciprocal actions upon each other. The perpetual and mutual intervolutions and revolutions ; the strict exactness of the specific forces and motions uniformly existing in each part and particle composing the celestial spheres ; the beauty and harmony displayed in these motions with respect to each other, and around their respective centres, and the perfect precision manifested in every line and path in which they travel,—throwing off particles and attracting the refined ones of others ; the constant, reciprocal, and universal sympathy which they display,—manifest in their general indications, the divine attribute of *Meekness*, *Compassion*, and *Mercy*. Each motion, action, and force, observed in the planetary system, is a true and correct signal of distributive Justice and infinite Mercy !

Individual and isolated observations, apparently disconnected with the universal law of motion, will impress still more deeply upon the mind this irresistible conclusion. Still in descending from the *general* observation to the *particular* and *individual* manifestations of this attribute, the mind should not lose sight of its revealment in the great and universal Law of Nature.

The known evidences contained and revealed in the traditional histories of the world, including the many investigations into the material and physical sciences, and the well-established axioms that have been set forth in the many contemplations of Nature and

Art, carry with them conviction of the indestructible attribute under consideration.

The natural developments of the earth, from the grosser stages up to the animal creation, unfold one united and harmonious chain of progression. And Life, Sensation, and Intelligence, have also followed in their respective orders, as the legitimate results of inherent and eternal laws. Throughout the whole vegetable kingdom, there is observed between different forms a constant giving to and taking from each other of particles, in order that one may sustain another, and that thus the kingdom as a whole may be sustained : and thus also is developed the truth of universal Reciprocation, Kindness, and Mercy.

This harmony, this universal sympathy, kindness, benevolence, and charity, corresponds to the great and infinite attribute of divine and unspeakable Compassion, and must of necessity accompany other eternal attributes that are contained in the Great Fountain of all existence.

The animals display more lenity, more unqualified compassion, and more instinctive justice, than are often known to be displayed by the perverted and misdirected principles of mankind. They also display unqualified mercy and instinctive attachment. From the lower to the higher states of animal existence, there is one chain of universal sympathy, justice, and benevolence, corresponding to the harmonious reciprocations observed in the vegetable kingdom—also to the exalted and unperverted morality of universal humanity. The vegetable and animal forms of material production therefore manifest sympathy and mercy, corresponding to what is observed in the planetary worlds. And *Man*, the refined and exalted perfection of all *else*—the unlimited governor and controller of his own being—possesses the combined refinements of Justice, Mercy, and Benevolence, known as the unspeakable blessing—the faculty of unclouded REASON. By this he may understand Truth, and subdue all artificial feelings and desires illegitimately evolved from his nature ; and he thus stands as a perfect standard and emblem of distributive Justice, universal Compassion and Mercy. It is his highest attainment—it is his most happy and blessed condition of existence—to exercise judgment and justice without distinction. And thus, from man to animals, with their constant mental developments ; and from these to vegetables, with their sympathy and equality of action ; and from these to the material sphere which contains these all ; and thence throughout the immensity of universal space,—there is an indestructible impression

conveyed of reciprocation, harmony, beauty, and magnificence ; justice, mercy, sympathy, and eternal benevolence !

§ 42. The profound meditations on the infinitude of *Space*, induce upon the mind the parallel conception of infinite *Time*. For time and space are parallel and synonymous in signification ; but as a distinction is made between them, and is universally acknowledged, it will not be disregarded,—but we will continue the association of thoughts as thus conceived.

The surface of the earth may be compared to infinite space and time, as conceived of by the human mind. The various and innumerable forms, planets, and bodies, existing in space, may be compared with the forms, bodies, and organizations, *here* existing. For each celestial sphere can be no more than a *form* that matter has assumed in obedience to its omnipotent law of progression. The forms and entities here existing, are no more than modifications and correspondent productions of the material elements composing the Universe. All bodies upon the earth are sustained upon its surface by laws acting in connexion and correspondence with the universal law of Cause, Effect, and End. The atmosphere of this sphere holds to the same the many living beings and entities that are existing upon its surface. And each other sphere has, again, *its* atmosphere, as corresponding to the earth's atmosphere,—governed by the laws of attraction and repulsion, or inspiration and exhalation, influx and reflux, giving to and taking from. And this whole chain performs its specific duties on laws corresponding to those of the most refined and exalted sphere in the regions of infinity.

Therefore a correspondence and positive analogy may be observed as existing between and connecting all things emanating from the *Great Sphere* or *Focus* of the *Great Positive Mind*. There is a perfect and successive gradation and established juxtaposition manifested in all forms and entities, both visible and invisible, terrestrial and celestial ; and the whole are governed by the perpetual, uniform action of the former combined attributes, whose law is thus powerful, wise, and good.

Justice and Mercy are thus legitimate attendants of the former principles combined ; and from the first attribute to the last, and from the combination of the whole as forming the conception of infinite Perfection, there is developed and expressed in all things, visible and invisible, the unspeakable attribute of **ETERNAL TRUTH** !

Thus *Power* first existed. Further development showed infinite *Wisdom*; still further, unbounded *Goodness*. And again, Motion becoming refined and perfected into Sensation and Life (corresponding to the celestial life of the planetary spheres), shows the great law and attribute of universal *Justice*. And by the constant sympathy, kindness, and benevolence, manifested in the imperceptible reciprocation of all their parts and particles, there is developed another attribute—that of eternal and impartial *Mercy*!

The contemplation of unlimited space and time, and the recognition of the perfect analogy between space and the surface of this earth—between forms and entities therein contained, and forms and entities existing on the earth,—give a correct idea (so far as it is possible to conceive of one) of the universal creation and procreation of all forms and spheres contained in boundless space, as corresponding to those existing on this globe.

Compare world with world; space with time; form with form; particles with the whole fabric of existence; cause with effect; effect with ultimate, and that with design. Then investigate the hidden laws of material and organic motion. Keep in view, in this whole train of contemplation, the great original *Mind*, the *Cause* of all things known as effects, and of that which is not visually known, but which does exist—the ultimate of material perfection. Conceive once more of the great archwork of Nature, and how it was produced. Contemplate still more deeply the *causes* which the effects prove to exist; and the conception—the subduing and tranquillizing knowledge—will be produced in the mind, that the very perfection, the highest possible refinement, of the former attributes, the very nature and essential quality of the Great Positive Mind, is unchangeable and eternal TRUTH!

There is not one feature in Nature that presents itself to the general observer, which is not stamped with the impress of its divine origin. The same may be observed in every planet; in every form and sphere of the mineral and vegetable world; in every modification of anatomy and form in the plant. So also does the animal creation bear this indestructible impress, by its undeviating and unrestricted harmony, and its production and reorganization that are constantly going on, and are manifested throughout all its various spheres up to Mankind. And the physical and mental composition of man, his faculties and capacities, are still *onward* in their progressive tendency to their sublime results. And all these things are expressions

of unchangeable *Truth*, of divine Perfection, and of an eternal principle of divine Intelligence.

Thus Power, Wisdom, Goodness—Justice, Mercy, and Truth—are the gradual and successive developments of an eternal and internal Principle, constituting the divine, original Essence !

Thus, then, are established the law of progression ; of development ; the science of correspondences ; the doctrine of concentric circles ; the idea of an endless chain of eternal action, motion, and development, throughout all Nature ; the immortality of all things in a purified and perfected state of existence ; the unity and harmony of all things, and the impossibility of a positive opposite to exist in Nature or any of her apartments or spheres of united and progressive movement.

§ 43. The all-pervading Essence contained in Nature is of itself an eternal and immortal Principle. Every particle of matter at some time during the course of ages passes through, and becomes a part of, *animal life* ! The hardest substance that is existing in the earth ; the earth itself, and all things contained in, below, and above it, will ultimately, and at different periods, compose some parts or particles of animal existence. According to the progression of each part, there is an equal association of the same with that of like affinity. For the substance of the earth progresses to that of mineral and crystallized bodies ; then becomes such : and these progress to the substance of the vegetable, and then become vegetable matter : this to animal, and then enters into the composition of animal existence ; and then, purified from all lower spheres and states which it has previously occupied, the whole becomes perfected to associate with and compose the organization of Mankind. Thence it goes onward to other states of refined and unparticled matter.

This demonstrates conclusively to the profound investigator and searcher into Nature's inherent qualities and specific laws, that all matter composing orbs and planets, all entities, from the highest in the planetary system to this—that every particle in all these must of necessity become at some time the associate, the quality, the composition, of animal life !

This movement and constant refinement and perfection, is imperceptible to the senses, because it is *gradual* and *eternal*, while the senses are finite and evanescent—existing but a moment in comparison

son to the other existences, and are consequently not capable of palpable and cognizant conviction. For finite and infinite are extremes to the mind seemingly disconnected; therefore man can not be cognizant of the internal movements of the Universe.

Forms and entities are mere modifications of original matter, which assumes states of material association and composition according to its degree of progression. Forms are therefore but finite and external—are fleeting and evanescent in comparison to the imperceptible motion of gross matter. For all things are assuming forms, not only as necessary results, but as uses to develop new truths and principles, and for the purification and organization of higher and more perfect forms of life.

Man is pre-eminently beautiful, as he contains all things else in a state of *purity*; and he, like other results of Nature, is a designed *instrument*—is a *use*—to develop a more sublime Ultimate.

All forms, therefore, are external effects, and are *mortal*. They can not be depended upon as affording proofs of immortality, or as demonstrating even the *probability* of a future life. But there is an internal, invisible Quality and Essence that may be found by search and analysis to be the Truth of all truths, and the Real of all realities—the internal Principle of the Eternal Positive Mind!

The First and Last, or the Cause and Ultimate, which it has been the object to prove and demonstrate to the rational mind, is the existence, the reality, the true conception, of an intelligent *First Cause* (and this has been proved from all the palætiological sciences, and all the philosophical inductions of Nature), and the positive individualization of the inner life, or *spiritual principle*.—And the last has been shown from the irresistible conclusions drawn from the physical sciences, together with philosophy, reason, and the approbations of a comprehensive intelligence, to be more than a *probable possibility*—and actually demonstrated to be a *real reality*—to be the natural result, but still a perfect and eternal one, of the material organization.

Therefore, as the *First* and *Last* have been positively proved, the *Key* has now done its specific duty, by having prepared the mind to contemplate that which is still higher, yet connected with all things existing in an inferior degree. And as Nature has been proved to be a combined Effect of the First Cause, and Spirit an Ultimate, Nature therefore stands as a mediator between disbelief and present conviction; and upon her and her laws, as a foundation (speaking

correspondentially of all spheres in universal space), shall be based the *Revelation*—which will *progressively* reveal every visible and invisible existence, until it arrives at the highest Sphere of perfection; and then will retrace the links of development back to the original Cause and Foundation of all things.

During the delivery of this Key, I have occupied a Sphere *second* to this in mental refinement and perfection. And to reveal the Second Sphere, I progress or ascend to the *Third*; thence to the Fourth; thence onward and upward to the Fifth, Sixth, and finally, as an ultimate, to the *Seventh*—in which Sphere I shall be able to comprehend all others. Then from this, again, I shall descend to that which I now occupy. And the whole is to be in accordance with the laws of *Universal Truth*, as the Perfection and Ultimate of all the other attributes belonging to the GREAT POSITIVE MIND!

END OF THE FIRST PART, OR KEY.

PART II.

OR,

NATURE'S DIVINE REVELATIONS.

§ 1. IN THE BEGINNING, the Univercœlum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth, and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of MATTER. It was without forms; for it was but *one* Form. It had not motions; but it was an eternity of Motion. It was without parts; for it was a Whole. Particles did not exist; but the Whole was as *one* Particle. There were not Suns, but it was one Eternal Sun. It had no beginning, and it was without end. It had not length; for it was a Vortex of one Eternity. It had not circles; for it was one infinite Circle. It had not disconnected power; but it was the very essence of all Power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power!

Matter and Power were existing as a Whole, inseparable. The *Matter* contained the substance to produce all suns, all worlds, and systems of worlds, throughout the immensity of space. It contained the qualities to produce all things that are existing upon each of these worlds. The *Power* contained Wisdom, and Goodness,—Justice, Mercy, and Truth. It contained the original and essential Principle that is displayed throughout immensity of space, controlling worlds and systems of worlds, and producing Motion, Life,

Sensation, and Intelligence, to be impartially disseminated upon their surfaces as Ultimates!

This Great Centre of worlds—this Great Power of Intelligence—this Great Germ of all existences—was ONE WORLD!—corresponding to a globe visible: for it was *but* One—containing the materials and *Power* to produce all others. It had *Wisdom* equal to Matter, to plan them and direct their infinite movements. It had *Goodness* equal to the extent of its substance, to give perfect harmony and distributive usefulness to all parts of this Infinitude. It had *Justice*; but only to be manifested in proportion to developments of suitable mediums upon these subordinate spheres, or forms of the *Great Sphere*. It had *Mercy*, *Lenity*, and *Forbearance*, to be developed as corresponding with like developments in sensitive and intelligent beings. It contained *Truth eternalized*, like its own nature. So the whole of these principles were joined into one vast *Vortex* of *Pure Intelligence*!

Thus, Matter and Motion are co-eternal principles, established by virtue of their own nature; and they were the Germ, containing all properties, all essences, all principles, to produce all other forms and spheres that are now known to be existing. The great original Mass was a substance containing within itself the embryo of its own perfection. It became pregnated by virtue of its own laws, and was controlled, guided, and perfected, by virtue of its own omnipotent Power!

Crystallization and organic life being the two general developments belonging to the Mundus of spheres, there was nothing existing as things are now known to exist: for it was one Sphere, one Substance, one Germ, one Cause, containing the power to produce all the systems that are now swimming in the vacuum of undefinable space. It contained the *power* of progression, but had not progressed.

Therefore Matter and Power were the only Principles developed; and there were no other spheres of progression. This great Mass of Matter abounded with heat and fire immense, inasmuch that each seeming particle was in reality not such, but the Whole was a mass of liquid lava. The elements then developed were Light and Heat. The Power contained in this great Vortex was the GREAT POSITIVE MIND!—and its development was ETERNAL MOTION! And so Matter and Motion constituted the original condition of all things!

Matter contained all the attributes, characteristics, essential qualities, and peculiar combinations, which the whole Universe of nature

foets. No limits could be given to its inconceivable extension, no combination of numbers could represent its diameter, and no conception of form could be properly applied to its appearance ! For Cause and Effect were involved in one universal Motion, undulating almost its own immensity ! No parts were acting upon other parts, but the Whole was acting by virtue of its own internal power, which was of inconceivable greatness. No name or quality can properly represent its original substance : for the whole was flaming with internal heat, which evolved, as an effect, the principle of Light.

So Matter, Heat, and Light, constituted the primitive condition of the material, eternal Substance. Possessing all these essential qualities, characteristics, and compounds, it was suitable to produce all things which have been produced, and to be the Cause and Effect to produce indeterminable Ultimates. Its ultimate purification would necessarily produce the peculiar essence of animal life and Intelligence. The very essence that it contained, would inevitably breathe forth the amazing and indescribable qualities that characterize all the organic kingdoms ! The *Terra* and *Terminus* were both combined in this great Ocean of unparticled substance. This contained the parts to produce all things subsequently created. It was the Cause of an eternalized system of concentric spheres of heavens which were and are the very Foundation and Cause of all that is terrestrial and corporeal, yet developing that which is celestial and heavenly.

The original form was *angular*. This contained the principle and nature of all other forms : so that from the lowest and intermediate forms up to the highest, could be constantly produced other forms accompanied with, and controlled and acted upon by, the Great Positive Power. Progression of the angular evolved the *circular*. This assumed, not a spherical constitution, but it was a combination of angular and rectilinear plane. Therefore the continuance of the angular to the circular was only a perpetually progressive form, ascending toward the *spiral*. And this developed diameters, axes, and poles, containing the perpetual angular, and progressed to a still higher and more perfect form, that of the *vortical*, properly the celestial.

Thus from the lowest to this sphere of progression, there was a constant development of inherent principles and laws, the lower containing the higher, and the perfected comprehending all below it. The perpetual vortical or celestial, was the Spiritual ; in which there is nothing but what is refined, pure, and everlastingly infinite, con-

gaining unspeakable and celestial glory, brightness, and grandeur. It is the Vortex, the inconceivably perfect and spontaneous substance of the GREAT POSITIVE MIND!

The greatest comprehends the lesser, still that which was first, though is not developed except by order and virtue of decreed progression. And so each state assumed new qualities and involved new developments, until the highest put forth its everlasting brightness, an index of its own origin!

§ 2. Matter and Motion reigned throughout the regions of boundless infinitude. There were no other forms and no other attributes evolved from Power; for they all existed undeveloped together. Matter and its peculiar combinations, existed from time unimaginable, as the vehicle of more sublime Ultimates, to be eternally developed by the Design and Power which were constantly being sent forth from the great Vortex of Positive Power!

It was impossible for Matter to exist without a principle of inherent and eternal production. It was impossible for this internal, invisible, Positive Power to exist without Matter as its accompaniment and Vehicle. In order that this Matter might assume *forms*, the action of the Great Positive Power was necessary to impel it to higher states of progression. So the Matter, thus acted upon, was developed until it became an external *Equilibrium* or *Negative* of the Great Positive Power internally acting upon it. And thus Positive and Negative were eternally established in Matter. And Matter was thus obliged to obey every impulse or force given it by the internal Principles, emanating from the Great Positive Mind.

The Great First Cause, or the Vortex of pure Intelligence, was a *First*, or Cause Internal. Matter, with its properties and inconceivable combinations, was an accompaniment or counterpart that may be termed a *Second* or *Effect*. And the external or counter-vailing force developed by the action of the Internal, was a *Third* or *Ultimate*.

Thus was established the Law of universal and eternal MOTION. In the beginning God created—or the Great Positive Mind caused—the existences and forms that are now universally manifested.

Having arrived at this state and order of material formation, the true conception of Matter and Motion, of their original combination, of the self-establishment of laws and principles suitable to develop ultimate results, and of the adjustment of laws to produce such,—are

made present to the mind. And this was the condition of these elements and principles in the beginning; and they were thus prepared to develop forms corresponding to the virtue of the internal principles involved in the Great Mass, and to the inherent Power emanating from the Great Vortex in which nothing but everlasting perfection is contained! Herein is involved all that is everlasting, eternal, and infinite: And herein are established the laws that are to govern the vast Univercoelum and all things therein contained! At this epoch and state of infinite original constitution, all the laws, elements, and combinations of elements, were involved in the Great Mass, to be subsequently developed in order and succession of degrees, throughout every undefinable avenue of eternal motion, life, and activity.

The universal Cause, Law, and Reality, is now established and organized. Internal and External, Cause and Effect, Positive and Negative, have now assumed their proper stations to produce a constant development of their inherent attributes. The *forms* that are involved in this great Whole, are to be also successively developed and made visible, with *their* consequent developments. The constitution and laws of Matter* with all its sublime qualities and essences, will be unfolded ultimately, but by a process graduated by like developments of the Great energetic Cause and Positive Power.

This extensive general organization having become now eternally established, *new* developments must consequently and inevitably occur. Each of these developments leads only to the perfection that is existing in the Vortex of internal and everlasting Intelligence.

But before contemplating the spontaneous developments of this great and unimaginable Ocean of Matter and Motion, it is well to contemplate the *substances* which it contains *undeveloped*.

The gross and lower qualities that are contained in this great Mass; the almost entire dissimilarity of particles constituting the same, with any which may be present to the mind, and the great amount and utter incomprehensibility of the original substance, give some obscurity to the lower and more perfected particles that compose this great Vehicle of Positive Power. The mighty magnitude of this *terramaterial*; the duration of Eternity; the mighty substances and particles that are destined to produce mightier spheres of beauty and perfection; the inconceivableness of this great expanse, developing perpetually

* * The lecturer here remarked, that in speaking of the original condition of things, he used Matter and Fire as synonymous.

spheres and Spheres of spheres, and forms that are indices of forms still higher and greater in their many and successive degrees of perpetual progression,—these all are too vast for human conception! But still, a general contemplation would be useful, as conveying some slight idea of their nature and destination,—though the almost vacuum of indefinite thought will only radiate and revivify that which was intended to be the subject of conception.

First, it contains the peculiar combinations that form a Sun so vast that it again forms similar ones, corresponding to the great Sun or World that was first repulsed from the great Body, or Infinite Centre! And this is an index—a symbol—of an eternity of worlds like unto the first launched from the great Centre to the extremity of its own atmospheric circle. And each having subordinate worlds, and these having satellites, they in order revolve around each other, and the whole around the Centre or Sun which produced them. And this, with all corresponding suns and constellations, attended with their many planets and satellites, revolves around the *Great Centre* or Sun from which the whole emanated! And thus is established the *first motion* of planetary worlds! And these having developed upon geometrical principles, the angular, circular, and spiral motions, this eternal establishment becomes the first system of concentric circles!

After the great Fountain has produced from its inherent substance, an infinite number of worlds, the worlds, or the compositions therein contained, progress perpetually to higher states of perfection. The next development is the crystallization of internal particles, producing the various *earthy* and *mineral* substances. The highest state of mineral, by order of degrees and progression of particles, brings forth the great substance of the whole *Vegetable Kingdom*. The lowest of this (including, as it does, the highest), produces the most delicate plant. This kingdom, again, constitutes, in order and degree, *animal composition*. And this again ascending to higher and more perfect orders and degrees, brings forth the essences and qualities that compose the organization of *Man*. And all intermediate substances developed, are the Uses adapted to the wants and requirements of each successive material development. So all substances, which are constantly assuming forms by the action of the Great First Form and its perpetual ascension to Ultimates, are in like manner ascending through successive and corresponding stages of development.

The Mass that was first repulsed from the Great Centre of worlds, contained the properties and essences, not only to compose *itself*, but

to produce and develop the minutest and most sublimated of all intricacies, apparently, that could be formed from the finest materials : it furnishes materials for, and produces, the *brain* and *human eye*, with all their inimitable refinements of matter !

Thus, then, this great Ocean of Eternal Matter, not only is a World immense and infinite of itself, but it contains the matter to produce the most inconceivable corresponding World ; and this again forming others of like nature, progresses from inherent qualities to the outer development of an *organ of vision*, and to the substance and formation of the *mental organization* ! Thus the Lowest or First contains all *else* ; whereas the highest state of perfection acts on the lower. So while that which is first contains the Ultimate, the Ultimate acts on all things below it, which, though less perfect, are still symbols of eternal essences to be expanded and developed in visible forms and spheres of the highest degrees of magnificence.

§ 3. Contemplation on the *Attributes* contained in, and belonging to, the Great Positive Power, would also lead the mind to properly comprehend what is contained in the Great Vortex of infinite Perfection undeveloped. *Power* is manifested in the guidance and control of the great World evolved from the *greater* one. And this Power is unlimited and uncontrolled ; yet developing *Wisdom* in the universal expansion and extension of planetary productions. The perfect and inimitable adaptation of every constellation, planet, and satellite, to the great Sun of its central motion, displays *infinite Goodness*. For Goodness is the proper adaptation of things to ends, in order to accomplish some grand and sublime ultimate.

The proper adherence and obedience of all these planetary worlds, to the Positive Law of Cause and Effect, each and every one obeying the original impetus given it when this eternal law was established, displays *infinite* and *universal Justice*. For Justice and Equity consist in an obedience to the laws of Cause and Effect.

The proper accomplishment of the end desired by the original Premediator, displays the highest and most perfect attribute of *Mercy*. For light is evolved from the great Centre thus established ; proper elements are developed ; air is universally distributed, sufficient to sustain life and to equalize the parts composing the great Whole, — and all to prepare suitable habitations for vegetable and animal existences : and this is the accomplishment of the Ultimate intended. And in this way is displayed the exalted and essential attribute of everlasting

Mercy ; for Mercy consists in the adaptation of parts to the Whole, and in the dissemination and sustaining of sensitive beings.

The gradual and progressive development of each form from the condition of things first existing ; the constant and inevitable manifestations occurring in every epoch or stage of Motion ; the mutual adaptation of all things which is plainly visible, and the perfect and absolute accomplishment of the end desired,—display the perfection of all attributes, the Ultimate of the Great Positive Mind, *Eternal Truth* ! For Truth is that inherent principle of divine Law which determines the *certain* and *adequate* accomplishment of any good and glorious end contemplated.

Thus Power and its Vehicle constitute the Fountain from which flow all things to ultimate perfection. The inconceivable fiery mass of Matter, in its magnitude and constituents of composition, pass all comprehension. And Power, wielding its mighty and energetic influence, coeternal with the substance of Matter, is of too great and mighty a nature to be imagined or conceived of. And this was the condition of things in the beginning.

The infinite mass of Matter developed heat and light by virtue of inherent fire. And Power being *positive*, developed a *Negative*, or the eternal Law of *Gravitation*. Thus Motion was eternally established in and throughout the vast material composition.

The extension of the atmosphere from the Great Body, was likewise infinite. And the Great Centre or Sun constantly gave off heat and light, each of which was a development of Matter, thrown off by its repelling power. This superior combination, as evolved from the Centre, was suitable for the formation of immense worlds. The substance or unparticled matter which was constantly thrown from the Centre, became at length a *nebulous Zone*, surrounding the immensity of space ! By constant action and development of the particles thus subjected to the motion of attraction, repulsion, and the laws of condensation ; by a repelling of that which was averse to the process of consolidation, and an attracting of that which was of like affinity and suitable to become part of the same mass, the formation of worlds was first instituted,—on the law of progression and development from the Great Centre, until the material evolved was fitted to produce a World, and that others, corresponding to the great original Source. The worlds thus formed were properly *Suns*, produced from an inconceivable mass of unparticled matter existing before the process of consolidation commenced.

Thus an incomprehensible and incalculable number of Centres or Suns were produced by the development of heat and light, and their gradual condensation. And from these were created systems of planets, each of which revolved around its controlling Centre, according to the development of the circular and spiral motions, and the influence of attraction and repulsion, or the laws of centripetal and centrifugal forces. The *first* great Ring of converging formations was thus commenced and completed.

After an unimaginable elapse of time—almost the *annihilation* of time to the mind, if an attempt is made to calculate the immensity of its duration—the constant evolving from the Great Centre, of light still more perfected, produced innumerable millions of suns, which occupied another orbit or circle in relation to the Great Parent of their formation! After a corresponding organization of parts, these, by attraction, condensation, repulsion, and the evolution of their own atmospheres, produced planets and satellites, in a manner corresponding to the infinite formations of the first Circle.

The extreme heat, the intensity of which transcends the utmost conception of thought, and is as many million degrees greater than the hottest artificial fire, as the latter is degrees above the warmth of the human system,—this heat constantly evolving light so intense, that its strength would have repulsed planets supposed to be near its source (if such were possible) from their orbits,—formed, by such radiation, another Circle of Suns. And each constantly develops its laws, forces, and motions, expands in power and contracts in volume, according to the law of equal magnitudes. And each of these suns possesses matter still more refined and unparticled than those of the former system, and their planets were formed out of matter still more refined as evolved from their own centres. And so there was an endless circle of suns and formations produced as corresponding to other circles, each circle being a System of eternal systems, and an index and symbol of the Great Sun or Focus of undefinable magnitude from which all emanated!

A *fourth* Circle of Suns was correspondingly formed, with accompaniments similar to those produced by the former.

A *fifth* Circle of Suns was also evolved in the order of progressive material development. And from each of these suns an atmosphere, as was the case with the former, passed to the circumference of its influence, the matter of which formed constellations, planets, and satellites, each observing the same laws as were first established, each

revolving on its axis, and also observing nearly the same plane in its revolutions around the Centre or Sun which produced them. And thus was formed a *fifth* Circle of Suns and systems of worlds.

A *sixth* Circle of formations was also produced : and these are *Suns only*. As they have not yet become properly consolidated, their atmosphere has not yet produced other formations ; and so they are at this time pursuing their undefinable orbits in the form and composition of *blazing Comets*.*

The time that has elapsed in years, from the Beginning until the completion of the six circles of suns, could not be represented to the human mind, if every particle that composes this globe should pass

* On a subject so immense, human ideas, especially in this sphere of being, must of necessity be of a very *general* and *indefinite* character ; and any illustrations offered must appear exceedingly diminutive and unworthy of the subject. But on the principle that *one atom* represents the whole Universe, let the reader suppose that the *comparative* atom, which is all the most powerful imagination can conceive of in attempting to form an idea of the Great Sun of the Universe, is *stationary* in the centre of infinite space. Flaming with the most inconceivable heat, its vaporized materials extended from the nucleus far beyond the utmost bounds of the human imagination. By virtue of a chemical association of particles of like affinity, or *gravitation* (which the author explains as synonymous), this igneous atmosphere of the great Body, in process of time unimaginable, gradually divided itself into six *concentric rings*, the only analogue of which we have in the *now condensed* rings of *Saturn*. So long as the great Nucleus remained *stationary*, it would be the common focal point of all the concentric rings, being equi-distant from all parts of their respective circumferences. But a *rapid motion* of the great Body (which the author says it possessed from the beginning) would produce an *elongation* of these rings somewhat analogous to the trail of a *comet*,—leaving the great mass of materials in its rear. Supposing the motion to be in an *elliptic orbit*, the sudden recurve and centrifugal impetus of the projecting trail, occurring at every passage of the great Body around the foci of the ellipse, would finally (when condensation became sufficiently advanced) produce a *detachment* of the great vapory trail, which would subsequently assume a *spheroid form* and become a *Sun* corresponding to its origin. In this way the six “*nebulous zones*” formed a corresponding number of central suns, and from which have emanated a corresponding number of Universes ! These the author calls “*circles of suns*,”—that is, *circular planes* of suns,—and are all, with their countless millions of appendages, silently describing their *infinite* orbits around the great Centre of all centres !

Our sun and system, and all the innumerable stars which the telescope can reveal, the author informs us, belong to the *fifth* great Circle or plane of formations.

The author requests me to say that, as this work is merely intended to establish *general principles*, this great subject is here treated with brevity, and more particular descriptions, and especially calculations as to distances and magnitudes, will be given in a future work.

The *regular theory* of creation, as presented on this magnificent scale, does not depend upon any present *nebular appearances* in the heavens, as the author distinctly says, that with an instrument sufficiently powerful, these all might be resolved into *stars*.

separately before the human vision, and millions of years were to elapse between the passage of each particle ! If this duration could be conceived of, the mind would still be incompetent to comprehend the time which elapsed from the Beginning to the sixth formation !

The Great CENTRE from which all of these systems and Systems of systems emanated, is still an exhaustless Fountain of never-ending materials ! It is a magnificent and glorious Sun—a Centre around which all suns and Suns of suns revolve. It is a Vortex, breathing forth a system of concentric circles of suns and systems of suns. It is an everlasting and unchangeable Parent of all things ! It is still an Ocean of undulated and undefinable fire, the holy emblem of Perfection. With an everlasting spontaneity, it breathes forth unnumbered worlds, and a corresponding infinite expansion of co-eternal and immutable Power. It displays, throughout the immensity of space, correspondences of its own inherent nature. It is a *Germ*, in which nothing exists but what is everlasting and infinite ; and it develops these inexpressible attributes in the successive degrees and orders of formation, throughout the vast Univerſe and the boundless duration of Eternity !

§ 4. The magnificent nebulous Zone, which was formed in time unimaginable by the incessant emanation of light and heat from the Great Eternal Sun, not only approximated nearly to its Productor, but expanded through the regions of infinite space even far beyond the sixth circle of suns.

The great mass of Matter or Fire contained heat, the latter being a production of the former. The heat contained light, which in order spread throughout the expanse of infinity. And this light was the peculiar composition adapted to, and assigned for, the production of an infinity of worlds and systems of worlds, in orders and degrees of development, and in forms like unto the first Great Form. Thus light is a perfection and development of the original composition. And light thus formed the nebulous Ring or Circle, surrounding undefinable space !

Positive and Negative constantly acting on, and producing eternal motion throughout the mass of nebulous associated particles, the Positive, or Attraction, called to a great centre, particles of like affinity and suitable to enter into combination. The Negative force, or the repulsion, threw off from the great body particles not suitable to its

interior combinations. Thus were formed, at equal periods, the suns of the *First Circle*.

These suns (especially the centres of them), were still fire inconceivable; and these also gave off an emanation of heat and light. This light, or the particles composing it, in the same manner as the suns themselves were formed, produced planets and satellites. The suns being too light and unparticled, could not consolidate in a manner similar to the condensation of their light in other centres or worlds. But the light thrown from them was capable of becoming less rare than their own composition; and therefore the constant absorption of the rays of light produced in each of their planets a hardened or consolidated combination of particles.

The number of planets and other formations emanating from these suns, is as incalculable as the number of suns produced from the Eternal Sun. Each of these suns has its own established planetary system, each planet in which, in order, observing the same plane, and taking the same direction, moves around the sun or centre which formed it: and the whole move around the Eternal Centre, or Germ of their existence!

These planets can not properly be termed such: for their compositions are too rare to form mineral substances. They are rather an adhesion of particles caused by the law of condensation and mutual attraction, or gravitation. But still they are bodies of an almost wholly fiery interior constitution. So they are in reality what would be termed *cometary* bodies; each of which pursues the orbit of its first formation, according to the bulk and density of its peculiar elements. Such is the condition of the *first* infinite Circle of suns, and of the worlds by them produced.

A still greater accumulation of particles sent off from the Great Sun, produced another circle, like unto the *first*,—with a corresponding number of planets and satellites. The suns in this circle being still more rare than those in the first, have less *fire*, but contain more *heat*; and they are capable of expanding, and sending forth more unparticled light relatively than the former. The same laws still work their mighty influence throughout the circle formed by these suns: and by constant emanation of nebulous matter, planets are, at irregular distances, in constant process of formation. By the attraction of these suns, all particles negative to their own composition, gravitated to them again: and others by virtue of inherent motion and refinement, were repulsed or thrown off with a velocity

inconceivable, seeking substances of like affinity among other formations in the system which the sun had thus yielded forth. The condensation of materials into planets belonging to this system, was produced by a constant attraction or absorption of light, the rare particles composing them gravitating to, or being attracted by, the sun. And these may be properly styled planets; for they gradually condensed into particles of earthy composition. The one closest to the sun is harder than the second; and the third is still more dense than the latter; and denser and rarer alternately and correspondingly succeed each other, throughout the worlds composing one of these systems.

The condensed particles, and the progression of the same forming the substance that is termed earth, are totally unlike any compositions of a terrestrial nature that are known to be in existence by the human mind.

It is impossible to calculate the immensity of their circumferences or diameters; for they are infinitely larger than several millions of the *suns* belonging to the fifth Circle. And the *suns* of the second Circle transcend the utmost powers of the conception or imagination. And the *suns* of the *first* Circle, and their planets, are still more inconceivable—are utterly *beyond* conception, even as is the unimaginable and unchangeable Sun that gave them an existence.

§ 5. The *suns* forming the *third* System of concentric circles, have less heat and more light than the former, and are nearer the state of condensation. Still they are *not* condensed; for they contain heat inconceivable. Their light, associating with atoms of like nature, has become suitable to produce still denser bodies than are produced by the light of those of the former circle; and so these *suns* were destined to produce planets of a still more condensed and consolidated constitution. The constant interchanging of particles; the throwing off of the non-associating atoms, and the receiving of others of like affinity, gradually produced a system of planets and satellites, corresponding to other creations of like nature.

The particles which have progressed to the *terra*-material formation of these planets, are still of such a peculiar and refined nature that no substance known on earth bears a resemblance to them. The first has, in process of condensation, assumed a hardened surface having two strata, the first of which is an imaginable formation of particles of sand, somewhat in appearance like the carbonate of lime mixed with coral substances, yet not in any particular contain-

ing the qualities or essences of either. It is more refined than is possible to conceive of from a comparison with any substance known on earth.

Such is the composition and constitution of the first and second planets of the third circle of suns. And the appearance of the same is gradually diminished with their increasing distances; and many of the planets that they sustain have none of the above compositions yet developed.

The suns of the *fourth* Circle contain still less heat and light than those of the former; but still the intensity of each is incomprehensible to the mind. They send off light still more unparticled, in so much that they become active agents of light. After an inconceivable period of time, and an incessant emanation of this unparticled matter from the suns which this composed, this produced corresponding systems of planetary worlds, diminishing in number and magnitude, yet too mighty in expanse to be calculated or comprehended. By virtue of the motion going on throughout this great system of systems, and by the laws of condensation, absorption, gravitation, repulsion and association of atoms, the planets formed became still more dense in constitution than those before described.

Planets that are nearest these suns have progressed to earthy formations and developments; while those that are further, are still more refined and less dense in particles that compose earthy substance. Those that are progressed have three formations; the last of which nearly resembles the present appearance of this globe; but is not of the same constitution or quality. Their materials are more refined and perfect, not in quality, but in particles.

So likewise a *fifth* Circle of suns was brought into existence, corresponding to the other creations. These are composed of less heat and light relatively than the former: still their heat and light are immense. And particles evolved from these suns were still more refined and ethereal. But by virtue of eternal laws inherent and immutable in this composition, it gradually and correspondingly brought into existence an immense number of planets and satellites, the magnitude of which is not yet fully determined or comprehended. By the operation of these laws, and after an inconceivable period of time, the planets were created which belong to our own solar system. Planets that are nearer to these suns are correspondingly denser than those further from them.

The distance that the light of the suns of the fifth circle passes off

into space, is too vast for ordinary conception, still is limited compared to the extension of the light of suns of the previous circles.

The condensation of particles from the sun of our own solar system (which stands as a general representative of all others in this Circle) has produced various strata of earthy formations. The first planet is extremely dense, and its surface is composed of a mineral and rocky substance. It has combinations similar to those upon this globe, but which are more refined in *appearance*, though not in *quality*. This one has been named MERCURY.

The next has formations four in number, the last of which has not yet been fully developed: and it is less in density of composition than the former. This is named VENUS.

The third has combinations of earthy substances still less dense than the former. The number of formations and strata developed is *five*, the last being nearly consummated. The composition of the first partakes of silica, lime, and other mineral developments. And the formations successively produced in the order of development, consist of various species of earth and stone, until the fourth, and now nearly the fifth, is produced. The last of these composes the crust, or the fifth geological development of the planet termed EARTH.

The next one in order has corresponding formations. It is not any larger, but is less dense than the latter. It is termed MARS.

The one succeeding this has still a greater number of formations, which are still more refined, in quality and constitution. This is termed JUPITER.

The next has formations unequalled by those of any planet existing between it and the sun to which it belongs. Its composition is still less dense and less gross than the latter. The earth that its formations have developed, is pure, fertile, and inconceivably refined. And like the *Great Sun* whence it came, but to which it is as the least particle that composes the eye of the smallest insect is to it, it has formed a nebulous zone, and that another,—each of which surrounds it still, unbroken and but slightly condensed; but which will ultimately compose other nebulous masses, the whole of which will form a globe which will assume a track according to its own specific gravity, as have and do all others. This planet is termed SATURN.

The planets receding still further from this, grow less dense and more refined than those preceding. Some of them pursue their orbits uncondensed and unstratified. Their orbits are immense, but

are in proportion to the refinement of their constituents, as not being suitable to associate with any composition of the sun which produced them. From this cause they are repulsed to the extreme distance that the nature of their compositions can allow them to occupy. And these are COMETS—each of which will assume the constitution of a planet of like nature with all others in the same circle of formation.

A *sixth* Circle of suns was in order produced ; and these contain no fire, less light, and more electricity. And having not yet become suns properly, by reason of their inherent qualities and compositions, they are at this time traversing almost the bounds of undefinable space. The orbit of their revolution surrounds space incalculable.

§ 6. Thus the Univercœlum is a boundless accumulation of particles that have assumed by virtue of inherent qualities, forms, orders, degrees, associations, and correspondences. Every particle, from the first to the last circle, gravitated to the centre destined for its association. Thus were established forms ; and perpetual forms produced *Order*. And by the association of each particle throughout the vast Univercœlum, with particles of like affinity, from the lowest to the highest, *Degrees* were established throughout every department of Creation. And there was a constant gravitation of particles going on throughout the whole Mass of material compositions. And thus in order was produced this vast and universal extension of worlds and systems of worlds, throughout immensity of space.

Development of inherent qualities to an external manifestation of the same, and progression of all things to ultimate refinement and purification, were only in order with corresponding developments of higher spheres and more eternal assemblages. And each particle was destined ultimately to ascend to that degree of refinement ; and each sphere successively and incessantly put forth its ultimate particles to produce, sustain, and associate, with others of like affinity and nature, that were thrown off from the Mass as too pure and unparticled to associate with that of a grosser and denser quality.

Therefore the Great Sun—the unimaginable Ocean of liquid material—was a Centre from which (according to the development of its atmosphere, which extended throughout immensity) rolled forth a circle of suns to the extreme extent of particles associating to produce them.

Thus also *Order* and *Form* were developed. For their distance

from the *Great Sun* their Parent, was in proportion to the density of their composition; and their distances from each other were correspondingly sustained by the same influence of eternal gravitation. And all worlds emanating from these, were but blazing and productive suns to other planets. And corresponding ultimate associations and formations have progressed, until the extreme of their emanation has resulted in the formation of the sixth Circle.

And so the suns of the first Circle are an ultimate of the *Great Sun*; and those of the second Circle may be called an ultimate of the first. They are no more than accumulations of particles, and thus are planets. And the third Circle of Suns are an ultimate of the second; and the fourth, of the third; and the fifth, of the fourth; and the sixth, of the fifth. Thus there is no disconnexion; but there is a perfect harmony and unity in all celestial and terra-material productions: and so each may be considered as a part necessary to the completion of the whole Univercœlum of boundless infinitude!

Time and space, height and depth, length and breadth, are *annihilated* in this vast system of concentric and celestial circles—a perfection and perpetual development of the Great FOUNTAIN from which they all successively emanated. An attempt to calculate the immense magnitude of one of these systems, would be useless; for they transcend the utmost conceptions and calculations of the human mind. One of the suns of the second Circle is several millions of trillions times larger than the sun of our solar system, which is in the fifth Circle! No combinations of numbers is adequate to express the diametrical magnitude of those of the second Circle; and millions of times more incalculable are those of the *first*! And the *Great Sun* or Fountain, from which all of these sprang, is too infinite in its magnitude to be in any way meditated upon consistently; and so a definite conception can not be had of the GERM that has produced an infinitude of inconceivable worlds!

And the *time* which has elapsed during these formations is equally incalculable; for it is beyond the powers of the most vigorous and brilliant imagination to even pass one thought upon the time that elapsed between the first assumption of form by particles thrown from the Great Mass, to that form's ultimate production.—And yet following this were suns and systems of suns, and constellations and planets, without number, and new forms constantly displaying themselves, until millions and millions of millions of worlds—an *infinity* of worlds—were traversing the boundless fields of immensity, displaying the

most perfect order, arrangement, and organization. These constantly put forth new particles, an evidence and index of new and youthful productions, which were constantly succeeding. And so we may trace correspondingly another almost infinity of formations and consequent re-formations, until all arrive at their present state of order, and their present refinement of ultimate particles,—having condensed and consolidated by a gradual association of inherent particles, both gross and refined, each of which gravitates to its like, and possesses motion in proportion to the specific density or rarity of the substances with which it is in combination.

And thus, from the first to the last, has elapsed an inconceivable period of time, and as immense a production of new forms, in orders, degrees, and associations, throughout the whole vast immensity which they fill! And yet creation (or its ultimate) extends infinitely beyond the sixth Formation! For there is from the Great Fountain, Germ, or Parent of these worlds, an everlasting combination of materials, which when once developed would extend into infinite space, and light up every chamber throughout the vast Univercœlum with a light inaccessible and inconceivable, constantly bringing into existence new forms as results of the inherent qualities and combinations composing the GREAT ETERNAL SUN! And the emanations, after establishing the sixth Circle of formations, both breathe from, and cause to converge to it (according to internal and immutable laws that were established in the beginning), elements which, by constant flux and reflux, are engaged in producing a Universe of pre-eminent grandeur and infinitude!

Creation, then, has just commenced! For it is, as it everlastingly has been, putting forth new forms and manifesting unchangeable energies—the very essence of all power—the uncontrollable fiat of the *Great Positive Mind!*

The Great Sun, thus pregated with the immutable, eternal Essence of divine Positive Power, and being itself as immutable and eternal, containing particles destined to become infinitely sublimated, will still produce the most magnificent and excellent forms, displaying infinite beauty, refinement, and perfection, throughout the undefinable periods of *this* Eternity, which opens and unfolds a *new*—an eternity of eternities, and throughout space not yet conceived of, nor yet filled with the perfection with which it is destined to abound!

It is the nature of all things (and this is derived from the Great Origin) to assume forms and characteristics corresponding with the

interior qualities contained in the particles. . And the *forms* assumed observe perpetual *Order*, and develop *degrees*, these all corresponding to inherent and invisible qualities which constitute their *cause* and *actuator*. Therefore, from the inherent, interior elements, essences, and attributes of the Great Fountain of all fountains, corresponding worlds and systems of worlds, too vast to be adequately comprehended, have been produced.

§ 7. If every second of animal life that ever has elapsed upon this globe, from the first sentient production unto the present moment, could be comprehended, still all would be but *one* second in comparison to the time that elapsed between the first assumption of form by particles, and the breathing forth and establishment of the last system of suns. For there have not seconds yet gone by since this globe and all things on it have had an existence, to compare with, or adequately to express, the number of *years*, or even *centuries*, occupied in the formation of *one* of the systems contemplated. And yet creation, or the existence and production of worlds, has been but *one moment* in progress as compared to the duration of the formations that are to go on throughout time and space unimaginable?

Then all these systems, with all their emanations and appendages, arising from, and yet progressing to, the Vortex of Positive Power, may be justly considered as ONE SYSTEM! It is here *subdivided*, in order to facilitate a general conception of the whole Structure by enabling the mind to associate the various orders and degrees of development which it is more capable of comprehending. Yet it is but one general Evolution of worlds from the Great Centre, and therefore is but one infinite Production from one eternal Origin! And only one single moment has elapsed, comparatively, since the first formed of these vast and universal systems has had an existence! But *one single moment* have they been in process of development from the Great Source, and in passing through all the various changes and conditions which the particles of each have assumed, in form, order, specific gravities, geological developments, undefinable and unimaginable revolutions, and reciprocal and incessant interchanging and circulation of parts and particles!

The vast Ocean of materials in ceaseless motion and activity, from whose bosom these systems were developed and born into existence, and each inconceivably extended system and System of systems involved together, with all their accompanying excellences and beau-

ties, are everlasting indices of future, inevitable, and corresponding emanations from the great exhaustless Fountain from which these all have successively flown. All these productions and reproductions—all these suns and systems of suns, with all their accompanying worlds—are but as *one particle*, are but one breathing forth of internal qualities from the great eternal Fount, in comparison to the grand and glorious developments that are to be produced and extended throughout the height, and depth, and length, and breadth, of the whole vast Univercœlum!

Thus but *one atom* has been developed in comparison to that which shall be developed; and but *one second* has elapsed in comparison to the corresponding extension of time!

Thus the thought finds no resting-place. It feels the material form, and is conscious of its habitation. It meditates definitely only upon objects that are suitable for its comprehension and association. Anything beyond such objects is but a *vacuum* in which imagination, whose flight is swifter than the sunbeam, seeks for a resting-place. It searches throughout the chambers of the heaven of heavens, and roams through the labyrinths that are continually opening into new fields of celestial beauty which utterly transcend all minds but that MIND which produced them. It returns from its flight in the infinitude of space, and inquires with breathless and inexpressible amazement, When was the beginning, and when shall be the end, of eternal time and unbounded creations?

Thus the human mind can not conceive of eternity or infinity; for it is limited in its nature, belonging to, and produced by, finite forms, and existing among transient things. Consequently its thoughts must have bounds; and subjects must be limited, or it can not comprehend them. Creations must not be of indefinite extent, or of materials without sensible parallel, or else the mind can not conceive of their magnitude, or their elements and properties. Limits are therefore necessary, in order that the mind may conceive correctly of internal realities and external forms and substances. For if the boundless infinitude is presented to the mind, with it a condition of indefinite thought presents itself likewise. Its capacities are finite, and its conceptions are of like nature. No matter how exalted it may be, it must conceive of bounds, or else there is *no* conception.

But in its sparkling brilliancy, the imagination will pass off into infinite space, and not being able to perceive limits, it becomes confused and bewildered. And hence the question above referred to

has been asked with as little meaning as the mind has had conception of infinite space.

No human power or invention is capable of representing any correct idea of the immensity of systems which extend and expand throughout unmeasured space. No mathematical calculation can be made respecting them; for numbers are lost in worlds whose numbers transcend the conceptions of the human mind. Figures may be combined to such an extent as to transcend all powers of comprehension; yet the mere comprehension of these would give but a limited understanding of this immensity. No matter how extensive and how powerful the figure may be to represent time and space, it has *limits*; and is therefore no comparison.

The mind may contemplate the many formations in the sidereal heavens; it may contemplate their circumferences, their diameters, their immense revolutions; it may ponder and meditate upon the compositions and combinations that are existing in each formation; it may endeavor to conceive of the various geological formations of each as they were successively developed from the first condensation of particles into worlds, to the extended and almost infinite expanse of systems to the sixth formation of suns,—and even if it could succeed in grasping all these, its conceptions would be *limited*,—and therefore would give not the *least possible idea of infinite space!*

The mind may be mighty enough to comprehend one system and its compositions, forms, movements, and all the objects and forms, both perfect and imperfect, that are existing upon its surfaces; it may be sufficiently expansive to comprehend the interior, the invisible, realities and external appearances of all things thereon existing; it may be penetrating enough to understand the motive power, and energy of all action, motion, and sensation, that each of these forms develops;—and these would be mighty conceptions—would constitute the full range of human thought! But still, how comparatively limited and contracted are these conceptions!—for they in reality do not constitute *one particle* in comparison to *one half* of the *first formation of suns!*

§ 8. Therefore the human mind is absolutely incompetent to conceive of *infinity*; and to the mind, this word vibrates and echoes no corresponding thought. The word *infinity*, as applied to indefinite space, is one substituted in place of an *idea*. And there never was and never can be an adequate conception of *Eternity*; for the thought

of this is of itself a non-entity, and the word expresses no signification.

But as the human mind is a composition of the refined and perfected materials of all else existing, it refuses to associate with things of a lower order and less degree of refinement; but has a tendency to pass off to explore and associate with something of a like lofty nature. Hence it seeks not to analyze and comprehend things in the lower degrees of existence, but it aspires to higher and more exalted spheres. Mind is then only seeking its equilibrium. It is gravitating toward the sphere that is attractive to it. It is endeavoring to pass from its present midulated state, to some unknown, yet attractive, habitation among the avenues and chambers of the spiritual and celestial forms.

Such is mind! and such are its inclinations. The amount of thought that has been excited in reference to the subject under contemplation, is incalculable; yet if all the thoughts that ever have existed, since the formation and existence of this globe up to the present moment, were combined, they would not give the mind a proper conception of the number of years, or even *centuries*, that this globe itself was assuming the form which it now possesses!

As it was in the beginning, so the vast and boundless Univerſe, the *Great Sun* and Centre from which all these worlds and systems of worlds emanated, is *still* an exhaustless Fountain of chaotic materials, and living, inherent energy to drive into existence billions and millions of billions of suns, with all their appendages, more than have yet been produced! For it has eternal Motion, and contains the forms that all things subsequently assume; and it contains laws that are displayed in the geometrical and mechanical structure, combinations, and movements, of the vast systems that are brought forth. And from this great living Vortex roll forth the unimaginable elements, properties, combinations, laws, forces, forms, and motions, that have produced, and will still produce, an infinitude of systems and Systems of systems, whose concentric circles are but an expanse from the *Great Germ* of all existence, and are incessantly acting and reacting, changing, harmonizing, organizing, and etherealizing, every particle of chaotic and undeveloped matter that exists in the Vortex!

Yet in the beginning, such was the condition of the materials of all worlds that now have an existence. And there are now existing six circles of blazing suns,—each of which has assemblages so vast and extensive that they can not be conceived of by the human mind!

And the various productions that have resulted from these organized bodies, and the peculiar combinations that they contain, are equally incomprehensible. Still, in the very contemplation of this inconceivable creation of undefinable systems, the mind is led still onward to inquire for the *End!* But why interrogate concerning that which can not be conceived of? And why endeavor to comprehend the space and time that infinitude is composed of? Yet the mind goes onward and upward to higher states and further researches into the undefinable regions of eternity.

So then all these systems that have been produced, and are existing, are in reality but one *single atom*, and occupying but *one inch*, in comparison to that which is to be. And so time and space are virtually annihilated; and Power and Materials are adequate to fill the extreme bounds of their indivisible, undistinguishable infinitude!

All of the mighty systems that were evolved from the great Centre, observed, according to the density or rarity of each respectively, a rotary and orbicular motion around the Centre from which they emanated. The very moment that an association of particles was established, action and reaction, condensation, and an orbicular and rotary motion, were produced. And in accordance with the density or rarity of the planet, was the distance intervening between it and the sun around which it revolved. There was no *disconnected force* or *impetus* applied to the bodies thus formed, to set them in harmonious motion; no *foreign* power impulsed and guided them in order in their respective planes of revolution; but *inherent laws*, capable of controlling these manifestations, were developed and brought into action, according to the development of the *forms* to be thus acted upon.

And so the great worlds that are distributed throughout the immensity of space, are incessantly reciprocating particles and substances with each other. And in accordance with their density or rarity, with their lower or higher degrees of development, with their gross or refined conditions, are their distances determined, and their motions established.

And the great eternal elements that were successively developed and evolved from the Great Centre that contained them, were Heat, Light, and Electricity. Heat was an emanation from fire; and the light produced from heat by its becoming less particled and more rare and active, was so much sublimated and refined, that its *ultimate*

was (and is) that all-pervading element throughout the Universe, *Electricity*.

Electricity could not have existed in its present condition *primatively*; for there were no means and no substances qualified to develop it. But as the First existed alone, *its* constant progression until Electricity was produced as an ultimate, shows that the latter was a perfection of that which was eternally existing. Thus the lower contained and developed the highest, while the highest acts on, and pervades, all below its exalted state of perfection. Hence, *electricity* pervades *all* bodies, *all* substance, *all* elements, and passes unrestrictedly through every avenue and pore that exists in every particle throughout the Universe. It is the elastic substance that exists within and surrounds all things, and is the powerful agent of motion, life, and activity. It is constantly and incessantly engaged in rarifying and purifying all things; and is a medium to transmit power and matter in particles, from one substance to another, and from one planet to another, and from each planet to the sun.

There is not existing a quantity of electricity in the sun amounting to a positive or attractive power. Nor is there such a thing existing as positive *repulsion*, as produced by any elements or principles of like nature: and *motion* is neither produced nor sustained by any such actuating principles. Nor is anything formed, or organized, or existing, as an effect, produced by *positive opposites*. For if a substance could be produced in this way, it would be existing in a *vacuum*, and between two antagonistic principles; and hence it could experience no motion, no action, no exchanging of particles, no increase nor diminution. It would be an immovable and unchangeable object, destitute of all life and usefulness. But instead of opposites existing, there is a harmony in all the formations, and a positive and absolute necessity of each production, according to the forces and elements existing in the Vortex of Positive Power, and the Fount of chaotic materials. For both are immutable and eternal in their adaptations, the one to form, and the other to constitute the materials for the formations. And thus the systems of suns and planets, with all their appendages, and all the vast assemblages of worlds throughout the sidereal regions, were brought into existence by the united and harmonious action of fixed and established principles.

Then what is meant by attraction, gravitation, and condensation, is an *association of particles possessing mutual affinities*. And as there is constantly a refinement of inherent particles in all bodies, so there

is a constant passing off from the same of those particles which have become too refined to continue an association with the same composition.

And the constant attraction existing between all bodies in the vast system of the planetary worlds, is owing to a mutual gravitation from each of particles that have become fitted to associate with each other's composition. And thus worlds and Worlds of worlds were made; and thus are they sustained. And thus is universal motion, from the angular to the spiral, developed. And thus does, and shall, the great Eternal Laboratory unceasingly produce and reproduce, until all things and all substances shall become rarified, refined, and perfected, and until all will gravitate to spheres of *celestial* attraction and *spiritual* association.

§ 9. The great system of planetary formations, and the inherent laws by which they were produced in order, harmony, and progressive development, are now presented to the mind. In this manner were these developed from primeval matter, which was fire, this being acted upon by the Great Positive Power, the Vortex of which contained this as the only substance. And all *material* substances and compositions were an emanation or a progressive *sphere* or *atmosphere*, proceeding from the great internal *Actuator*. And a progression (such as has been described) to the organization and establishment of systems of worlds, and a constant operation of all laws inherently contained in the Great Mass, have produced all things that are now in being. And thus is the immensity of space peopled with worlds, and planets, and their appendages, and still finer and more remote assemblages, which are beyond the power of human vision!

The *plan* of the great System, thus presented, gives order to the thoughts, and assists the mind in its endeavors to comprehend its vastness. This extensive *generalization* is the only means by which the human mind can conceive of the countless worlds that are below, above, and around its own existence.

The peculiar elements and combinations existing in other worlds, are greatly dissimilar to any substance that is existing in this material sphere. If a *particular* and *detailed* description of these innumerable worlds were given, it would be beyond the comprehension of the mind, and also beyond its power of forming conceptions from analogy. If the geological formations of these worlds were considered, from the primary condensation of particles to the lowest point

of gravitation; and if the various divisions of that which *is*, and of that which is *not* stratified, were presented; and if their present external appearances were also given, together with their diameters and circumferences,—it would be revealing that which the mind could neither comprehend nor associate with by any process of analogical reasoning, or any power of expansive thought. If I were to speak of the *minerals*, or particles that had become the constituents of such bodies; and if the epoch was described when these were produced, together with the peculiar animals and species of plants, this would likewise be unnecessary and useless. If all the animated, organized beings that are existing upon these innumerable worlds were described; and if an anatomical and physiological description and delineation of their peculiar structures were given, and the degrees of perfection that they occupy in the scale of universal progression relative to others in existence, were spoken of; and if the degrees and orders of their mental associations were likewise represented,—it would be only indulging the desire and love for the marvellous, creating wonder and astonishment, but presenting nothing that would be of real application or usefulness, even if it were susceptible of comprehension. For, if it is impossible for the human mind to conceive of the vastness of this infinity of worlds, is it not also impossible for it to conceive of any of the specific or detailed compositions or bodies that are existing upon their external surfaces?

But a true conception of the *Universealum*, and of its harmonious formations, would lead the human mind to conceive of systems *corresponding* to each other, and to make useful and extensive *generalizations*,—the result of which would be to cause man to carry out more harmoniously, *in his own life*, the teachings of the beauties that exist in the Universe, and to apply them properly to his own happiness and usefulness.

The *Great Sun* of all suns emanated the three principles and elements that are mediums and connecting links of universal motion and activity. The Fountain from which they all sprang into existence, was an emanation from the *Interior*, and from qualities and essences therein existing. And so the great *Body* was an *atmosphere* or *halo* surrounding the great Centre or Sun *internally* existing. And Heat, Light, and Electricity, were successive developments of this great Mass. Each being properly developed, the *last* became an active agent, a *Negative* to the internal, *Positive* Power. And Matter, existing in its unparticled state, was the *vehicle* and *substance*

through and on which the two great Powers could act to produce all that has been rolled forth into the immensity of space.

Electricity therefore pervades the infinity of space. It penetrates all substances, and exists in and throughout all worlds, with all their component parts. It exists in everything and everywhere; and there is not *one particle* in the realms of infinite space that has not within its composition the unparticled and active agent of Electricity. Being the *ultimate*, or the progressed and perfected essence of the Great Eternal Sun, it pervades all things below its pre-eminent state of perfection,—and thus is a *Negative* to the *Internal* and still more perfected—the perfection of inconceivable purity—the *Great Positive Mind*!

These are the *only Principles* and *Elements* in existence: and all other things are mere *modifications* of these Principles. This emanation from the Great Body may be termed an *atmosphere*, a *halo*, or *nebulous zone*, that surrounded the immensity of space with brightness and beauty inconceivable. And thus was originally established the eternal Truth and real reality, *that everything has its own peculiar atmosphere, and consequently its specific and necessary association*. For every world that has been spontaneously breathed forth from the Great Centre, by virtue of its eternal motion and activity, has an *atmosphere* or circle, extending to the extreme point of its repelling influence. And all planets and satellites have their respective atmospheres, not only as emanating from their surfaces like all others, but as divided into *strata* of formations, the character and extent of which are determined by the density and circumference of the respective bodies to which they belong.

An *atmosphere* is a progression, or an ascension from the denser mass of particles, seeking association with that of like nature; and it consists of substances which have become too refined and unparticled to continue to exist in that of a dense or gross quality and composition. The stratified atmosphere that is formed around every body, substance, and globe, in existence, is an emanation from the body, and a perfection of the particles composing it. There is therefore an atmosphere belonging to every *particle* in being, the composition of which is *finer* than that from which it emanated. And according to the quality of such emanation, is established its relative distance, and the character of the association which it seeks. Then from the Great Centre there is an infinite expansion of suns, and worlds of suns, which have become organized and condensed, and

act and react upon each other; and their incessant motion has produced each planetary formation in order and degrees of development and association of particles, and each of these was a progression of that from which it came, until an infinity of systems have been brought into being. By the virtue of inherent qualities, and the incessant action of immutable laws, the *sixth circle* has become established,—the suns of which are not yet fully condensed and organized into systems like others, but are still in a condition like unto the *cometic nuclei*. And all these infinite creations were produced by an expansion of the inherent Principles contained in the original composition, and a natural and consequent assuming of the forms which characterize each development!

§ 10. There is to the observer an apparent *confusion* existing among the innumerable visible bodies that inhabit the ocean of space. They do not *appear* in perfect order. They do not assume forms and become condensed before the human eye: and there is an *appearance* of irregularity throughout the sidereal heavens. But these external appearances are deceptive; for the whole structure of the Universe is but a composition of particles, sustaining relative points and locations given them by their own natural compositions and associations. And all are but *parts* composing the great *Whole*, the whole being but *one particle* in comparison to the systems that are existing, and to the new ones that are putting forth as new particles, in the further extremes of infinite space! And all are existing in beauty, order, and harmony, and are approximating to perfection. There is no interference with each other, no interruption of each other's movements; but all move onward with inconceivable rapidity, yet in the most calm and peaceful manner that can be imagined. They not only answer the purpose for which they have assumed their present condition, but are almost *intellectually* reciprocating particles and essences with each other, and disseminating freely heat, light, and electricity,—which give new and living energies to particles and substances with which they come in contact.

And thus, by the ever-controlling influence, and the inconceivably active energies of the Positive, Divine Mind, are all these effects brought into being. And by immutable and eternal laws originally established, it will continue to reproduce and recreate new worlds of supreme excellences and exalted states of material perfection; until every particle that composes every sun and every system of suns and

World of worlds, extending infinitely beyond the power of human thought, and infinitely beyond all that has been yet produced and organized—until *these*, and *all their particles*, become the *very essence* of *vegetable* and *animal existence*! And the latter, with the active energies inherently accompanying it, not only will pass to the perfection of *spiritual* essence, but will work its mighty influence upon everything below it, until all things arrive at an exalted state of spiritual and celestial perfection!

Thus all matter will pass through the multifarious forms and stages that are existing, and all will ultimately be resolved into the *unparticled state*, and will ascend to associate with higher and more glorious spheres—of *spiritual* composition. Then the Great Positive Mind, around whose Centre exists this exhaustless fountain of materials, will be *Positive* to the great *Negative* formed by the perfection of all things else in being. And then *Deity* and *Spirit* will be existing *only*!

In association are *Positive* and *Negative*. In *quality*, the *last* of all things, or spiritual principle, will be like the *first* of all things, or the Great Positive Mind: only there can not be an association; for the *first* is a mighty, inconceivable *Whole*, the Essence of Intelligence; while the *second*, or *last* of all things, will be a *Negative* in the great Sphere or Vortex of the Divine Mind. The same will be most eminently perfect, because it will have arrived at the degree of refinement which the inherent and immutable laws of progression tend ultimately to produce in all things. In *knowledge* it will be *negative*; but in *affection* it will be as pure and inseparable as the System of worlds that are swimming in the realms of space.

Therefore the *spiritual Principle*, or the destined *Ultimate* of all things in existence, will be a *Negative* to the Great *Positive* Mind; and between the two will emanate *new worlds*—an epoch of another BEGINNING!

Before this sublime and glorious end will be consummated, there will be formed an infinite number of suns and worlds, the immensity of some of which will pass all power of understanding and computation, and their revolutions on their axes will require as many hours, as this globe requires minutes. And all the labyrinths and chambers of uncontracted infinitude are to be inhabited by corresponding systems of worlds.

•And after animal and vegetable existence shall have been equally disseminated throughout each of these systems, as active and unfaul-

ing agents to refine, appropriate to themselves, and transfer to higher existences, all things below their state of being ; and when all motion shall have become so perfected as to result in *Sensation* ; and when all elements shall equally and reciprocally attract and associate with each other ; and when all worlds, having become too rarified to form dense and gross bodies, shall ascend and gravitate to higher spheres,—when all things shall have arrived at this state of exalted perfection, *then* will be the accomplishment of the grand and glorious *End* contemplated !

And here the thoughts, together with time and space, are nearly lost and annihilated, from the utter impossibility of an adequate conception. And the tendency of the human mind to conceive of *locality* and *bounds*, and the impossibility of its conceiving of *infinity*, accounts for the obscurity and indefiniteness of these universal generalizations. If the mind were like *Space*, then thought would have no boundary ; and if the mind were like *Time*, Space would have no distance. But the habitation of the mind being thus *contracted*, all thoughts of necessity give a correspondingly contracted conception of *infinity*, or else there is *no definite* conception.

The thought that all things in existence, all worlds with all their diversified compositions, and even of their most dense and gross substances, are to become ultimately a part of animal organization ; are to become a medium of *Sensation*, and to constitute a casement in which will exist the principle of *spiritual life*,—this thought, in its magnitude, is beyond the grasp of all minds except that of the Great Actuator ! And the accomplishment of the ultimate condition of the *Positive* and *Negative* that shall then alone occupy the realms of infinite space, is equally incomprehensible.

And the utter resolving of all things into a higher state of refinement, will make them suitable to enter into the composition of *new* worlds and systems of worlds, that may be born into existence by the spontaneous pregnation of the Fountain in which nothing exists but what is everlastingly pure and infinite !

Thus the vast Univercælum has been nearly filled with conglobations of particles, which have assumed the forms of mighty Suns and worlds. It still will be perpetuated through eternity, until not only every particle shall compose some part of these systems, but until all shall sustain and control by their specific influence, *higher* spheres ; until each and every particle existing shall occupy an important sta-

tion in the great united System, thrown into existence and controlled by the almighty fiat of internal and eternal Power ! Such is the grand cosmogony of the creations in universal space !

§ 11. It is, therefore, made evident to the mind, that the great INTERNAL, INVISIBLE, is the REAL REALITY of all producing causes ; that this is *Eternal Truth* ; and that such is the essential and specific nature, quality, and composition of the *Eternal Mind* !

And there are constantly emanating from this great Source, radiations of inexpressible and inconceivable Attributes, the first of which is *Power* and *Motion*, and the last, and the highest and most excellent of all others, is *Eternal Truth* ! And the great fiery Ocean of chaotic Matter that has breathed into being the GRAND SYSTEM of worlds, with all their appendages and excellent qualifications, was a universal *Exterior* or *Form*, and a *Vehicle* of Power, that radiated from the *Internal*. It was a *Form* produced by the *Invisible*, yet *real existing Principle*—the *Infinite Mind*.

• Therefore the Great eternal *Interior*, and the Great eternal *Exterior*, constituted the only Principle and Form in being. And as an atmosphere of eternal elements was gradually and perpetually evolved, this constituted the *Great Sun*—which was a *Form* of the *Interior*. The Great Sun may be called an *atmosphere* or *Form* surrounding the *Great Positive Mind* ; and the elements emanating from it again, may be called an *atmosphere* of that indefinite Mass of liquid fire !

Thus *all things* have an *interior*, and a *corresponding external form*. There is likewise an *aeriform emanation* proceeding from every form and substance in universal space. *Every atom* in existence has *precisely the same constituents* as had the undeveloped WORLD of unparticled matter. One eternal and immutable Law pervades all matter in existence. One Law, equalled with Matter, produces all things, and gives birth constantly to new worlds by its progressive unfoldings. Being therefore *immutable*, it can not react, can not change ; nor can there be any *retrogression*. *Progression* is the main attribute, the specific effect of established and immutable laws. *Activity* in *all* things, and throughout *all* words and systems in immensity, is an inevitable result of the same Principle. Adjustment and harmony, refinement and purification, are also the necessary effects of Nature's established laws. And as in the beginning there were but *two* Principles—two *real* Realities—there *can not now* be any greater number in the universe. Power and Matter, Internal and External,

Positive and Negative, Cause and Effect, were the only coupled existing Principles—the *only real* realities that were, or ever *can* be, in the Universe. There are, however, unnumbered millions of worlds, and suns incalculable that produced them, and innumerable kinds of earth and *terra*-compositions in being.—And there are also numerous mineral forms, and many supposed original elements, and various species of plants, animals, and intelligent organizations, disseminated upon the surfaces of these worlds. There are also *gases*, which, in their appearances and qualities, and in the relations which they sustain to each other and to the bodies that are found to contain them, are greatly *diversified*; and they are extremely dissimilar in their apparent combinations and compositions. And finally, there *appear* to be in the Universe, an indefinite number of directly *opposite* and *antagonistic* substances, essences, qualities, and principles. All these are but peculiar associations of bodies, atoms, and elements, contained in the great *Whole*; and are but modifications of the inherent quality contained in the undeveloped Sun of the Univercœlum.

And as the *Outer* must be, and is, an emanation from the *Internal*, or *Centre*, so that which *surrounds*, is not an *antagonist* of,—is not *opposed* to—is in perfect harmony with, the internal; and both united, by virtue of their inherent power, and acting harmoniously and reciprocally, produce *Eternal Motion*. Therefore there are no opposites—no antagonistic principles existing in the realm of infinite space.

Therefore the motions of all worlds, and their distances from each other, and these all from the Centre, are determined—not *antagonistically*, but by reason of the relative internal affinities that they sustain to each other. They are not *repulsed*—not *rejected* from any *antipathy*, but are harmoniously and reciprocally given off, that they may gravitate to some like substance or principle existing in some part of the remote regions of space.

Thus all things in Nature are incessantly and harmoniously seeking their equilibrium. And throughout the vast system of planetary formations, there is constantly a universal reciprocation. And there will eternally exist the same harmony which now pervades the worlds of undefinable space. And all Matter and Motion will *finally* become what they *originally* were—will be resolved into one grand and glorious SUN, more refined and perfected, more excellent in all its qualities and compositions, that *it* may again bring forth a *new* System of suns, and an infinite *corresponding* creation throughout space! And

as there is in *all* things a constant evolving and emanation, development and progression, from the Centre, of refined essences which dispose themselves in concentric circles, this is a representation of the *great* Circles that surrounded the *infinite Sun*,—and of the great Circle of development from the beginning of time (or of the present formation) to the final arrival of every particle at the Great Centre and Parent from which they all emanated !

This may be termed the *beginning* and *end* of ONE TIME : for this contracted idea is the most extensive one that the mind can possibly conceive upon this subject. Yet this is one grand Circle of united and harmonious motion, life, and activity. And the final resolution of the present creations in infinite space, will be the consummation of the glorious End contemplated. And then the Great Sun, becoming thus more perfected, will breathe forth new and more refined elements, and roll into space successively a corresponding, yet more, far more perfect Univercœlum !

¶§ 12. The endless concatenation of causes by which infinite space has been filled with systems of unnumbered worlds, was originally established by the force and spontaneous action of the *Will* of the Eternal Mind ! His Will is the executive Power, actuating all things throughout eternity ; and by immutable and changeless laws it has filled immensity with motion, life, and activity. This Will (as an *Effect* of the Infinite Mind) was the first Cause of all things ; and being balanced by proper materials, the *Whole* was capable of being incessantly developed. And this development has been, and still is, going on unceasingly throughout space !

An understanding therefore that all things in being have emanated from this exhaustless Fountain of never-ending materials, and a comprehension of the nature, quality, and essence, of the First Eternal Cause, affords to the human mind a proper and indestructible basis on which it may rest a correct understanding of the nature of all *Effects*. The innumerable classifications made of *effects* throughout Nature ; the very different sciences that have been erected, both upon appearances and unwarrantable hypotheses ; and the apparently extreme *opposites*, such as heat and cold, light and darkness, life and death, activity and repose, and all their intermediates, should be viewed in the light in which they will appear from having the changeless Law of the eternal Positive Mind impressed distinctly upon the understanding. And then, having for the foundation of reasoning

that which is everlasting and infinite, the mind would be led to a proper understanding of all *appearances, forms, and effects*, issuing therefrom.

Every particle in being is constantly passing through *forms, orders, and degrees*. This is a universal Law of Matter. Every particle in existence is unceasingly seeking association and equilibrium. This also is an unchangeable effect of the immutable laws of Causation. Every form or association of atoms, whether in a small or large body, has a previous correspondent. And every correspondent is a type, symbol, and representative, of higher and more perfect spheres than that which it occupies. This incessant motion, and the various stages which each atom is destined and compelled to pass through, are only means used to produce *higher* states of refinement and perfection. No quality, substance, or essence, ever occupies a state *below* that which it previously occupied: but the space that it previously filled is supplied by some kindred substance or element that has become fitted to occupy the same place; while the substance or principle that *has* occupied that place, progresses onward and upward to *higher* spheres of purity and refinement.

Therefore by properly understanding *one atom* with all its constituents, the mind would be comprehending a *globe*. And a proper conception of a globe would lead to a knowledge of the *Centre* around which it revolves. And an understanding of the *Sun*, with all its appendages, and of the laws governing and actuating them in their motions and revolutions, would give the mind a true conception of the GREAT ETERNAL SUN and CENTRE, with all systems that are controlled by its mighty power and influence!

Therefore the *lowest* of all things contains the *highest* and most *perfect*. And when the highest becomes thus developed, it is capable of *pervading* and *comprehending* all *below* its exalted state of perfection.

Thus the grand and glorious Univercœlum displays the substances, qualities, and essences, existing in the great material Fountain; and likewise the pure Intelligence and infinite perfection, contained in the great Vortex of the Eternal Positive Mind!

Many elements, combinations, and principles, appear externally very dissimilar. Disorder and confusion are apparently everywhere visible. General and special interferences are seemingly existing, when things are *particularly* or *minutely* considered. ¶ But when the grand *general* contemplation of the *great System* of eternal forma-

tions with their attributes and characteristics, is presented to the mind, it carries the impression of *Truth*, and of the superlative *harmony* and *calm tranquillity* that are existing in every department of the Universe and of eternity! All things are energetically, yet quietly passing from a lower stage of being to a higher and more perfect one; and all qualities and essences, controlled by the Omnipotent, Actuator, are likewise performing their revolutions with an inconceivable power, yet are apparently motionless, calm, and tranquil!

And throughout immensity there is perfect unity, harmony, and reciprocation. There is no unjust absorption; no unequal and unnecessary attraction; no destroying or annihilating of one body or particle for the immediate or isolated and selfish supply of another; no unequitable drawing from any parts, qualities, or elements, to sustain others. But all give to, and take from, each other, only that which is necessary and useful to each. All are incessantly changing and exchanging, acting and reacting, organizing and reorganizing, mutually, throughout the realms of infinite space! All is harmony, peace, and quietness. All things were eternally established with the inexpressible perfection of these attributes and qualities, and consequently are eternally manifesting the same throughout the multifarious forms of immensity! All things are indices of the great Supernal Power! The almighty and everlasting Perfection that inhabits the Vortex of eternity, is constantly and eternally breathing forth these inexpressible excellences; whose breath is as a mighty fiat, rolling into being unnumbered systems of worlds, forms, and entities; and the character of whose emanations is expressed in the tranquil manifestations that are observed in every form and motion in the Universe!

And unspeakably grand and glorious is the *End* contemplated: for while considering all worlds as *one* World, and the great Whole as but an *atom* in comparison to that which shall exist, the design is manifest, that the Whole may, by virtue of inherent attributes, power, and motion, ultimately become a substance, a quality, a principle, of so refined and perfected a nature that it may associate with the *celestial* forms and Spheres—being a *counterpart* and *equal associate* of the Great Power that forced all things from their original condition!

Such, therefore, is the magnificent and harmonious System instituted by the Great Positive Mind;—and while the great Universe

presents itself to the mind, its grand attributes and qualities must be equally and as indelibly impressed. And this will throw a light upon the human mind, which is above the glory and brightness of all lights,—the knowledge of PERFECT and ETERNAL HAPPINESS!

For while existing in *forms*, as mankind now are existing, they should conform to the immutable laws of *Matter*. And being as *particles* composing the *great Whole*, they should be governed and actuated by the exalted and most perfect principles that are established in the Law of the material Universe. And conforming to these harmonious and immovably-established laws, they would form a perfect and harmonious *System*—*a true correspondent of the vast Universe!* Then all motion would be such as to produce good results. All parts would equally reciprocate with each other, as a principle of universal interest. And there would be no isolation, no absorption, no extraneous parts and forms in being; but all would be necessarily required and adapted to make the whole a *perfect System*—of never-ending happiness and peace! And as *forms* would be constantly assuming new spheres and new stations, according to a progressive ascension, the Whole would be a united, organized System, a Circle, a representation of *all else* throughout the Universe! And as all these things would occur by the inevitable and unchangeable consequences of immutable law, the great Mass would be an *harmonious Whole*,—composed of *parts* each of which would be absolutely necessary to make the great Whole perfect.

And the Whole thus existing, would receive the tranquillizing influence of DIVINE LAW, whose very essence is the perfection of *Goodness* and *Truth*. Then *opposites* would not be known; for Knowledge and Truth would annihilate their visible appearance and seemingly destructive influence from the Universe for ever. And then the Truth of all truths; the Real of all realities; the foundation of all happiness and peace,—would be of itself a universal balm of tranquillity! And the whole would be as a great *Sun*, containing the essences of all else; and it would develop those indestructible attributes whose foundation is eternal, and whose nature and Parent are everlasting and infinite. Then all would breathe forth that spontaneous reciprocation, which would banish for ever from the face of the earth, every quality and principle of a *seemingly* opposite nature. And then there would be flowing throughout the Universe the evidence of the eternal Truth that opposites do not exist: and all

appearances of the same would be swallowed up in the great flood of light and knowledge ! *

§ 13. The original state of matter in space, and its general combinations and characteristics, have thus been presented to the world for consideration and investigation, — together with the general laws and principles indivisibly connected with the Great Mass. And the general *modus operandi* of the Universe ; the formation and constitution of worlds, and the relations that they sustain to each other, have also been presented for contemplation.

• The basis of all true scientific and philosophical investigations, is the *original Cause* and *beginning* of all things (considered as a Universe of Power and Materials), and the general and consequent *effects* resulting from the original organization of Matter and Motion. And the thoughts having been carried back to the Centre of infinite space, where existed only the universal Sun from which all things sprang into being, the mind has been led to consider the successive formations of innumerable suns and worlds in circles of development. In attempting to follow each formation of worlds, it becomes lost in the immensity of the subject. It therefore requires *nearer* and more *tangible* subjects of thought than those which have been in this general manner considered.

Evidence may be received in favor of what has been said, from all well-ascertained truths in science and Nature. Indeed, the conviction that Nature presses upon the mind is irresistible. And evidence of truth has its foundation only in the unchangeable manifestations of Nature ; for all truths, being *eternal*, are established in that which is also *eternal*, — and are consequently therein manifested. The various scientific and philosophical facts and truths, and all theories that are immovably established, will converge in their respective conclusions

• The Clairvoyant here remarked that he found a crowd of thoughts pressing upon his mind which language was utterly inadequate to express. But, said he, “ these thoughts and sentiments will be ultimately *known* and *felt* ; and then they will be *known* to be absolutely *inexpressible*. ” In view of the harmony and just and benign reciprocation that pervade the whole vast Universe of worlds and systems, *Man*, he said, should feel *very much depressed* ; inasmuch as he is the only being who has pursued a course of isolated and selfish action, and been governed by laws which never did and never can exist in Nature, or in the plans and institutions of the Great Mind. Of his many intensely interesting *incidental* remarks, the world must for the most part be deprived. We may print some faint expressions of his ideas, but we can not print the solemn impressiveness, and celestial purity of *manner*, in which they were presented.

and form a united evidence of the truth of the things herein presented. Still, as prior causes are both internal and invisible, although they produce effects visible, these are not always *correctly* manifested to the senses. For effects are exceedingly changed in their *appearance* by incidental and surrounding causes. At times, however, effects are *truly* visible; but only when conditions and circumstances are extremely favorable. Still, effects constantly occur; and these again are the cause of others; so that all things are developed by a concatenation of established causes, each of which follows the specific guidance of an immutable Law. Therefore the innumerable causes that produce corresponding effects, are all referable to some *established Principle* that is demonstratively known by its results to be *unchangeable*.

This knowledge of Nature begets a reposing confidence in the minds of those who comprehend it, that all laws, principles, elements, and compositions, are an emanation from some great, unchanging, inexhaustible Fountain of *Truth*! Therefore in *her* laws—in *her* attributes and manifestations, are based the confidence and the firm and deliberate researches of all true investigators.

In contemplating creations of such indefinite magnitude, the mind becomes lost in the realms of immensity; for it is incompetent to grasp the mighty Universe while it exists in the present sphere of being. Therefore the magnificent Solar System with which our own planet is immediately connected, shall next be the subject of investigation and revealment. And as it has been shown that a proper understanding of *one particle* composing the great Universe, would lead to a correct knowledge of the Universe itself, so a revealing of the successive creations, from the sun to the condensation of *this* globe, will lead analogically to a proper understanding of the mighty Universe of eternity! And by a course of mathematical calculations, and astronomical, geological, and physiological explanations, will be revealed the order and condition of creations in the solar system, and especially as relating to *this* globe. And as science is partially disseminated and generally accessible in the present sphere, the creation will be considered *scientifically* and *philosophically*, for the especial purpose of carrying deeper conviction of truths heretofore proclaimed!

And as Truth *alone* has an indestructible basis, nothing is to be apprehended from its inevitable results; but we may fearlessly erect upon its foundation, a Temple of the utmost magnificence. The

materials of which this is to be composed, are the universal evidences flowing through every indescribable vein and avenue of creation. Its parts will make a *whole* without imperfection; its pillars will be the united volumes of never-ending *Truth*; and its covering will be a mantle of eternal peace and tranquillity. Its appearance will be like the infinite light and grandeur of boundless attributes when all conjoined and united; and it will indelibly and unchangeably impress the whole world with the glorious brilliancy and splendor of the *Great Positive Mind*! And from this great Temple will issue forth those all-subduing and tranquillizing principles that will establish universal knowledge, happiness, purity, and perfection! This Temple will be an emblem of the nature and attributes of the Divine Mind;—and all the grandeur and magnificence of these attributes will be properly seen and felt when a knowledge of their unchanging essences and principles shall be obtained by a proper and unrestricted investigation.

Thus I leave the vast Univercœlum that fills all space (and space is annihilated to the conceptions), and commence revealing the creation of the SOLAR SYSTEM and of THIS WORLD.

The terms *World*, and *Universe*, and *Nature*, shall hereafter be applied as significant of the present *Solar System*, and of the globes therein existing. For neither of these terms is sufficiently strong to comprehend in its meaning, the unnumbered worlds of space! Therefore the same that has been used, must be still applied to the subjects of the forthcoming investigations. And general scientific terms and technical expressions will be employed likewise.

§ 14. The wonderful Sun or Centre to which our Solar System belongs, is but a remote planet of another System existing prior to its formation. And in accordance with the general classification of suns and worlds in the Universe, its planets and satellites may be considered as satellites and asteroids belonging to a planet, and that planet as belonging to a sun.*

* The matter contained in this and the three following sections, was delivered on the 16th, 17th, and 20th of March, 1846. The statement here concerning the revolution of the Sun, as a planet, around a centre in the depths of immensity, is verified by the

The sun is an accumulation and agglomeration of particles thrown from other spheres; and these became united according to the law of mutual and inherent attraction. Its igneous composition contains Heat, Light, and Electricity, the successive developments of all primeval matter existing in an agglomerated condition, and subjected to the general law governing all matter. The materials constituting the sun, like those composing all other bodies, were thrown from other bodies during their revolutions around their common Centre, by a force termed the *centrifugal* force, or the tendency that a revolving body has to throw particles from its surface. In this manner, and by a mutual gravitation and consequent congregation of particles, the Sun assumed its distinct existence and form. And being governed by the same law, it has the same motions with all other celestial spheres, and revolves on its axis with wonderful velocity, and in an elliptic orbit, around the inconceivable Centre to which it belongs.

Thus, the Sun has two original motions: one upon its axis, and the other in its orbit around a greater Centre. The heavy or dense particles composing it, took the lowest point in the great Body. The more refined, assumed and sustained different distances and stations from the lowest, in accordance with the density or rarity of each particle. Its inconceivable igneous centre was an accumulation of those particles whose density would not permit them to occupy higher stations.

Therefore the great internal portion of the Sun is an immense mass of liquid fire, evolving successively heat, light, and electricity, as developed and purified particles of its interior composition. The evolved atmosphere may be considered as a part of the great Body, —still an emanation from the nucleus as resulting from its own spontaneous action. This atmosphere, or immense nebulous zone of accumulated particles, extended to the orbit that the extreme planet occupies, and traverses as a cometary body. This is one more planet than is now known, and has not yet been detected by the observations made through the medium of the most powerful symbol of the human eye.

The existence of *eight* planets has been determined upon as nearly recent discoveries of Maedler, a Russian astronomer, of which discoveries the clairvoyant in his normal state had no knowledge, neither had either of his associates, until many months after this was delivered! From the apparent motions of the fixed stars, Maedler has deduced the conclusion that the Solar System is moving around a point in the direction of Pleiades, requiring *many millions* of years to complete a single revolution!

beyond all doubt.* Still the *eighth* and *ninth* are not yet *recognised*, as bodies belonging to the Solar System. But the orbit that the last one occupies, was the extreme circumference of the atmospheric emanation from the sun.

All emanations were governed by the law of centrifugal force, and the natural tendency of each particle to seek its own congenial association, or the equilibrium of its dense or rare composition. And the great Whole revolved with one united motion on its own axis, and also around its unimaginable orbit in the great plane observed by all suns and planets from the first stages of their existence. And this was *elliptical*,—rendered so by virtue of the primary force given each atom that compose the great Body.

There was contained in this great Sun, matter to compose all the planets which have subsequently been formed, with all their satellites and appendages; likewise all the forms possessing motion, life, and activity, which are universally disseminated upon their surfaces. And all were successively developed by virtue of inherent laws established from the great original Source. There was incessantly passing from the great Centre, as aided by both of its motions, particles, atoms, and substances that had become sufficiently refined to assume higher spheres in the great Mass.

Its magnitude being inconceivable, and its diameter not to be calculated by any mathematical process, it was composed of *stratifications*, or rather of different bodies developed one after another. These great developments may be generalized as follows: From the igneous or unformed centre was developed *heat*. The extreme of this was the commencement of *light*; and this was the *second* formation. *Electricity* followed next, as a consequent development of the latter. And the last active fluid extended to the utmost extreme of the whole Mass and its successive radiations.

Thus *fire*, *heat*, *light*, and *electricity*, were the general elements composing the *Sun*. Without these, it would not have been a sun.

* At first I did not understand this expression; and it is but recently that it occurred to me that it evidently has reference to the conclusions which Le Verrier had already established in his own mind from mathematical calculations, and which the clairvoyant saw. Numerous witnesses can testify that what is said about an *eighth* and *ninth* planet, was in manuscript in March, 1846, and months before Le Verrier's calculations and conclusion had been announced in this country. The eighth planet was first actually observed in September, 1846. These facts can not but be regarded as important, proving, as they do, the ability of the clairvoyant to obtain knowledge of things beyond the reach of the natural senses, and hence as imparting confidence in his revelations which can not be verified by any process of *sensuous* investigation.

And these are elements the nature and relations of which lead to a proper understanding of all other bodies, forms, substances, and elements,—and likewise of the law that controls them.

It is necessary to bear in mind the proposition, that the circumference of the sun's atmosphere extended to the orbit that is now occupied by the *ninth planet* of our Solar System. And it is also necessary to understand the two great motions of the sun, especially that in its elliptic orbit, around a more inconceivable Centre. And then it will be conceived that by virtue of the throwing off or centrifugal force which the great Body generates in its motion, atoms will pass outward from the centre, in the direction of the plane that the body is observing in its motion. Also, the accumulation of particles at the extremes of its elliptic orbit is greater than at any other point or locality around the great central body. This approximate agglomeration of particles, in becoming condensed, will be considered as following the *general law* which governs the motion of all bodies and particles.

And it will be perceived that according to the law of eternal reciprocation and gravitation of particles, there would not have been an accumulation at these localities had not the particles that were thrown off, previously become suitable to associate and conjoin with particles that were there already existing. Therefore no law of *positive attraction* actuated them, or withdrew them from particles to which they previously adhered,—nor did any law of *positive repulsion* repel them from their original station. Neither *repulsion* nor *attraction* as a *law*, and as these are generally understood, produced any effect upon these foreign particles. But there was a mutual gravitation (or association) of suitable materials and atoms to assume such a form.

§ 15. The great Centre having its successively developed atmospheres, or strata of elements, extending to the last development of electricity, this highest of all material refinements pervaded the lower, entering into every particle where it had been originally contained and developed. And this being the subtle, active agent contained in every particle, it penetrated to the lowest depths of the great Sun thus existing, and extended to an undefinable expanse throughout space. Being thus subtle, active, and powerful, it became a pervading agent, operating upon every particle and substance in the vast composition,—transmitting and interchanging particles

and their qualities to other immediate spheres or stations which they were required to fill.

And this being the active, energetic, and all-pervading fluid, the ultimate principle of the great Mass, the particles that accumulated and agglomerated at the extreme point of the elliptic orbit of the Sun's revolution, were inherently associated by virtue of this fluid, and by the specific density or rarity of the particles that were thrown to that station by the centrifugal action that the immense Sun had in both of its inconceivable motions. Electricity was the medium and active agent to transmit and transfer every molecular substance to new stations. It may be considered a *mediator*, or an associating principle that unites antagonistic particles. It is no less an all-pervading influence, acting upon the highest and lowest particles of every state of material association. And it gyrates from the lowest to the highest, uniting and associating all particles according to the density or rarity of such, until it reaches the highest point, or forms an association with principles of its own affinity.

Such is the invisible, controlling element, whose results are known as *laws*. It is an energetic principle which actuates all ultimate motion in the immense Body of material constitution. And by this subtle fluid, and the motion originally given to the Sun, was formed at the farthest point of its elliptic orbit, the body heretofore described as the ninth planet, or rather the cometary body that traverses the outermost circle of the Sun's atmosphere.

The magnitude of the great body's circumference and diameter, is unnecessary to represent, even if it were possible. It is sufficient to understand that the great Sun, in bulk and magnitude, extended to the orbit of the farthest cometary body. And a proper comprehension of the *modus æternus* of all motion, and the laws which it develops, should be the basis on which all scientific investigations and philosophical researches as pertaining to subjects of this nature, should be founded.

All that is known as motion or activity, does not give to the mind an adequate conception of the *laws* that produce such. But as the mind depends upon a proper understanding of motion to conceive of planetary formations in the Solar System, so there should be an understanding of the *nature* and *cause* of motion, and of the general *law* which such inevitably and invariably follows. And the principles existing in, and which are coeval with, Matter, should also be permanently settled in the mind. Then general causes will be

expected to produce invariable corresponding effects; and cause and effect will be perceived to exist as one general Principle.

Still there are thousands of *intermediate* motions produced by *incidental* and *subordinate* causes. But if such motions were innumerable, and if all their *minute* manifestations and results were different from what might be expected from the *general* law, they could not be considered as subverting or interrupting the action of the *general* and *established* principles of motion in Nature.

Motion is the effect that one body produces upon another. If a substance or body be *dense*, its pressure or action upon another substance will be in proportion to its density, and will produce proportionate effects. *All* particles thus act on *each other*, both separately and combined. Therefore a *universal motion* exists: for the action of *one particle* will set in motion *every other* particle, whether single or compound, in the Universe! The movements of all things therefore are graduated in accordance with the station of the substance, and its grossness or refinement. And the very moment the original impetus was given to Matter, the ceaseless motion of all bodies throughout space was *eternally* established! Motion can not be comprehended, or adequately accounted for, on any other principle known to characterize any form of combined elements: and on this ground *only* may be rested an understanding of its cause and manifestations. And we should regard motion as existing in primeval matter, or in time past too remote for conception, as constituting the general Principle of Matter, and as being the highest and most perfect attribute of interior development.

The impetus given the first particle, being all-powerful, is the cause of all *subsequent* motion. Therefore Motion is an eternal Principle existing in Matter, established by infinite Power. Then in considering the innumerable movements and manifestations of Nature, the basis of the investigation should consist in this originally-established Principle; and from this should be expected general *developments* of motion as corresponding to the universal law.

By thus considering Motion and its nature and Cause, the mind will be led to a proper understanding of the formation of the Sun, and of the law that controlled its mighty movements. The grand and most important motion belonging to the Sun, is the one it performs in its orbit around a more unimaginable Centre. The cause of this established motion was the impetus given the Sun by the powerful throwing off of particles from the Centre to which it

belongs, and the incessant and violent force that accompanied the reception of them.

This extensive and mighty accumulation constantly going on throughout countless ages, produced the Sun, of such mighty dimensions as have been described. And this impetus originally given it, produced a corresponding motion in an elliptic orbit, at a distance from the Sun in proportion to its density and magnitude. And the motion it has upon its own axis is the still more violent motion that was given it by the reception of particles which came with such velocity as to cause it almost instantly to revolve. The motion given it was thus the result of the impulse of moving particles, the tendency of which was to produce *like* motion. This motion therefore was a natural consequence of a kindly reciprocation of atoms. And comparative condensation was an inevitable result, caused not only by the accumulation at the centre, of dense particles that associated more closely with each other, but by an escape of the more refined parts, which assumed higher stations in the vast body.

§ 16. The *ninth planet* (or cometary body), being composed of particles accumulated by the motion of the great Sun, observed the same plane by the same specific force; and obeying the law of reciprocal gravitation, it occupied its assumed orbit at a distance in accordance with its rarity and peculiar constitution.

The *eighth planet* was next evolved, observing the same principles of formation and the same general law of motion, and was situated *within* the orbit of the former merely because its composition was *more dense* than the first one evolved. Its occupying the sphere thus described, is therefore only in harmony with the established principles of gravitation, and of orbicular and rotary motions. As the *eighth* and *ninth* planets have not yet been recognised as belonging to our solar system, there can be no conception of the original magnitude and diameter of the Sun, as including its extended atmosphere.

But while a proper understanding of the law and nature of Motion, and how Matter, in large portions, agglomerates and takes lower or higher stations according to its specific gravity or levity,—is essential to a proper investigation and comprehension of the accumulation and formation of matter into planets, satellites, and asteroids,—this is equally necessary, as affording a basis on which the mind may rest *geological* researches,—and upon which latter, again, may rest a proper conception of all *ulterior* effects and developments.

There are, however, elements which are *apparently* not controlled by the same general law. Various observations made by different persons upon the subject of heat, light, and electricity, have led them to different opinions and speculations in reference to the character, attributes, and governing principle of each of these elements. It is well here to observe that those who have formed dissimilar theories in reference to heat and light, have done so while these elements were manifested under incidental and modifying circumstances. And the result of such observations has been to obscure to the mind the operations of the general law that governs all elements in being. *Heat* (or caloric) has been supposed to be governed by a law different from that governing *light*: and *electricity*, being as yet an undefined and incomprehensible principle, has also been designated as a different substance, and supposed to be governed by a different law from the last two mentioned. Hence it is again evident that *detailed* and *minute* observations have not been adequate to establish a universal *real-reality* of laws as governing all elements in being.

It has been heretofore proved by indubitable evidence, that the great Centre or Sun, as *one substance*, develops these successively as atmospheric elements, according to the law of refinement and progression. However this theory may differ from previous speculations, that does not alter its truth, nor the evidence which naturally accompanies the same, to the mind. For it is demonstrated beyond a doubt, that all matter and elements are fundamentally and essentially *the same*, and that a *different* law can not govern any particle or element in the Universe, from that inherent Law eternally established.

Still the *manifestations* and *effects* of these different principles are exceedingly dissimilar, according to the *circumstances* under which they are developed to the observations of *outward* investigators. For *particular* appearances in these, as in all other things, are inevitably *dissimilar*; and to base conclusions upon such appearances, even if such have been successively observed for years, would be to lose sight of the grand *general* Principle of the Universe, and to endeavor to establish a theory upon the basis of corporeal and exterior manifestations. But properly understanding that all Matter in its primeval state, was of an igneous constitution, it follows as a consequence that all things existing must partake and be composed of materials from the same great Mass.

Therefore heat, light, and electricity, are still *matter*; but each occupies a different station, lower or higher, according to its re-

spective degree of refinement. And the constant emanations of each are governed by the original attributes established in the eternal law of motion as producing progressive development in all things. This, therefore, constitutes the grand general Law that governs all elements in space.

But let it be distinctly borne in mind, that the peculiar *circumstances* and *conditions* under which these elements may be situated, will correspondingly modify their *visible effects*. This observation will lead to a proper understanding of the amount of *heat* and *light* which the eighth planet receives from the Sun. The ultimate discovery of this celestial body, and its revolution and diameter being specified, will contribute greatly to advance the interesting science of astronomy, particularly when the aberrations and refractions of light are known as they occur between it and the Sun around which it revolves.

Its density is four fifths that of water. Its diameter it is unnecessary to determine. Its period of revolution can be inferred analogically from the period in which Uranus traverses its elliptic and almost inconceivable orbit. The *atmosphere* of the eighth planet is exceedingly rare, containing little oxygen, but being mostly composed of fluorine and nitrogen. No organic constitution that exists upon the earth, could exist there alive for one moment. The human eye would be a useless organ; for light there is of such a nature as to render its *darkness*, even at the darkest period, several hundred degrees lighter than the light which the earth receives from the sun!

It has, like Uranus, *six satellites*. These were evolved and formed by the two motions given this planet; the farthest from the primary being the extent of its original composition, and the nearest being an accumulation of denser atoms from the planet. Therefore, the planet itself being made up of denser materials than any of its satellites, the respective distances of the latter from the planet, with their diameters and periods of revolution, are determined by their respective compositions, and the relations they sustain to each other.

The period of time that elapsed since the sun, by its own inherent tendency, commenced organizing this unimaginable body, could not be possibly conceived of. And the time in which the satellites were produced and developed, is also beyond the computation of the most erudite mathematician. Numbers may be added to numbers; trillions may be multiplied by still higher numbers, yet the amount of figures

produced would not represent the number of years or even centuries in which such a formation could be developed !

It is wholly unfitted for the habitation of any organic constitution : yet life will ultimately cover its now undisturbed surfaces.

§ 17. The planet produced as next in order, was HERSCHEL or URANUS. During its first stages of formation, it was an accumulation of inter-associated, igneous, rarified particles, whose rarity unfitted them for any other sphere of association. The diameter of the planet previous to any other formation now belonging to its system, was nearly three millions of miles ! By virtue of inherent motion, *six satellites* were successively developed. The most *rarified* accumulation was the *sixth* satellite ; and the most unrefined and dense, was that nearest to the planet.—And each satellite was gradually and steadily produced by the established laws of association and condensation.

The diameter of the planet at the present time is thirty-five thousand one hundred and twelve miles ; the farthest satellite being nearly one million and a half miles from its primary. The satellite nearest the planet, is not much further than the moon is from the earth.

The *revolutions* of these satellites around their centre, as observed by the telescope, are very unlike those of any other satellites belonging to any of the planets of the Solar System. For while Uranus revolves obliquely on its axis, its satellites observe an angular, inclined rotation,—this apparent dissimilitude of general and rotary motions creating wonder and astonishment in the minds of astronomers !

Uranus also is often apparently eclipsed by her extremely eccentric appendages. Thus blue and dark spots are occasionally observed upon its surface,—its light being slightly intercepted by a bluish or crimson tint, and rarely by a dark one. Still the observations that have been made on the satellites of Uranus, do not establish the absolute conviction that such contra-eccentricities do really exist among them ; because at different periods, the appearance of their motions is not the same. And this fact was frequently observed by its discoverer ; but he afterward became convinced of the angular and elliptic motions of this planet's satellites.

Being fully convinced that the *true* motions will yet be discovered, and that they are in unison and harmony with those of the satellites of kindred planets, it is unnecessary at present to decide respecting the true plane and form of the orbits observed by these satellites ; for

such would tend to retard astronomical investigations, and to destroy those efforts that are useful and necessary to the unfolding of the mind and to the due appreciation of scientific truth.*

The *rotation* of this planet on its axis has not as yet been discovered; especially the *time* it occupies in a single revolution. The velocity with which it revolves is absolutely inconceivable. It is for this reason that it has not as yet been determined,—notwithstanding its *orbicular* and almost incalculable revolution has been established and specified. How much undisturbed thought and deep calculation has this computation required! And how ingenious have been the inventions of man, whereby he has been enabled to observe, investigate, and demonstrate, the works of Infinite Power, whose harmonious and peaceful institutions are so absorbing and attractive to the mind! It revolves in its orbit around the sun once in *eighty-four years*; its distance being over eighteen hundred millions of miles: and it moves at the rate of fifteen thousand miles an hour!

Such is Uranus: and its magnificent appendages, being a part of its own composition, they attend it in its wonderful revolutions around the inconceivable Centre of our Solar System.—And the harmony and sublime magnificence that this planet and its attendants display, are not surpassed by any other body yet discovered.

Its atmosphere has a light reddish appearance. Its own body appears extremely opaque. Its general manifestations are those of a dense body, having a correspondingly dense atmosphere, with the color before mentioned; and it is characterized by an inconceivable velocity of rotary motion, and by the eccentricities heretofore described as observed in the motions of its satellites. The *real density* of the planet is a little more than that of water; and the constitutions of its appendages are correspondingly rare.

It is not filled, like those between it and the Sun, with life and activity; nor has its surface been shaded by the growth of plants or trees. No life of any kind exists there; nor *can* there, until further condensation and development occur. For its atmosphere is of an igneous and carbonaceous constitution, having one three hundred and sixtieth part carbon to one of oxygen. Still, this is not carbon of the nature of that which the primary formation of the earth developed,

* The author here appears to express an *opinion* from analogy without seeking for a *superior impression*. This may be explained by the remark that it is contrary to his invariable practice, to relieve mental effort by imparting information on subjects accessible to the mind by ordinary processes. The same remark explains the reason why he does not define the orbits, diameters, &c., of the eighth and ninth planets.

and is absolutely unlike any element or gas that is known upon the earth.

It has no geological developments further than the igneous, primary coating or crust that now envelops it. But according to the laws of progression, reciprocation, and development, condensation of particles will occur, and others will be evolved, and thus its surface will yet become suitable for the habitation of plants and animals, whose constitution will be firm and powerful.

Centuries after centuries will elapse before any apparent change can be visible upon the surface of this planet. Generations after generations will pass, and their observations and explorations will be lost and forgotten, and their thoughts and theories will be but little known, before mankind shall observe different appearances in Uranus and its appendages. But although change is *slow*, it is *inevitable*. Even if it is not observed for centuries, this affords no convincing proof against the ceaseless and eternal motion in Matter. Observation has not discovered the velocity of the rotary motion of this planet (and hence it appears to be *motionless*),—for the reason that it moves with such frightful rapidity and inconceivable force, that the human vision is unable to distinguish its movements. Such is the seventh planet belonging to the great Sun of the Solar System!

§ 18. Many objections have been made against the idea of uniformity and progressive development in the formations of our planetary system. There are many *particulars* that are thought to be contradictory of the truthfulness of the present theory. The science of astronomy has progressed according to the improvements made in instruments for observation. The first principles of this science were inductively conceived of many centuries ago, and during a period when extreme disunion and desolating persecutions were on the earth. During the ages when man had lost his connexion with the physical sciences, the knowledge of which is necessary to lead him to a true understanding of Nature and his inseparable connexion with her laws,—this science, among others, was completely concealed, obscured, and almost annihilated, from the minds of men. But since this time, there have been many important discoveries; and opinions and hypotheses have been formed as corresponding to the various observations that have been made.

Many faint and imperfect impressions were received in reference to the origin of the materials composing the Universe, including with

them a conception of the primal nebulous existence of all matter. There were numerous appearances of Matter in nebulous forms remote from other bodies, the existence of which the most powerful telescope would confirm. But according to the perfection of these instruments, have these nebulous forms been resolved into stars, or clusters of worlds. Still, not being able to resolve into stars *all* such forms that are visible, the nebulous hypothesis remained unmoved until, within a short period, when a still more powerful instrument was constructed, and which resolves still *more* of these supposed nebulous compositions into apparent stars. And at this moment there is but *one* spot that remains unresolved, within the powerful searchings of this useful instrument.

The extensive generalizations, and the doctrine of progressive development and design, that are herein presented, may therefore be questioned: for as nebulous appearances become resolved into spheres, the confidence in the above theory naturally diminishes. And as the eighth and seventh planets have been described, together with their compositions and constituents, it would be appropriate here to mention that the *apparent* contradictions which exist in the uniformity of this plan, may be explained and overcome by considering them as *particulars* belonging to the great *general* law and plan upon which the whole is instituted.

The satellites of Uranus apparently observe a different direction in their orbicular revolutions from that observed by any other body or its appendages. Also the planet is less in *magnitude* relatively than others, according to the law of progression. And its motions, together with those of its satellites, are in the above particulars dissimilar to the motions observed by others in the Solar System. And as at this time considerable inquiry is being instituted in reference to these apparent anomalies and contradictions; and as these particulars will eventually be familiarly understood, it is not absolutely necessary to discuss them here; for they have no possible bearing upon the *general*, ordained *modus operandi*.

I will observe that *generally* the variations in the densities of planets receding from the Sun, are uniform; and that *generally* their orbicular velocity is in correspondence with the order and distance of each planet from the great Centre. Therefore Matter and Motion being *generally* uniform and progressive in their manifestations, *particulars* can not controvert the truthfulness of this theory. And by understanding the universal plan of the planetary formations, these

particulars and *apparent* contradictions will be ultimately found to be *intermediate* and *subordinate* manifestations of the *general* law, and hence perfectly conformable thereunto. And *foreign causes* which have been brought to bear upon this planet, and not upon others within its comprehensive orbit, have produced these dissimilar manifestations and results. And the effort which ambitious investigators are now making, will result in the discovery of these incidental causes, which, comparatively to the movements of the whole planetary system, are producing only *incidental* effects.

Therefore in questioning the truthfulness of the foregoing theory, it is positively necessary not to depend upon *minute* and *detailed appearances*; for such can not be taken as sufficient to counteract a *general principle*, which is demonstrated by universal experience and well-ascertained truths. Difficulties of this character must not be considered as interfering with, or contradicting any general, universal, and immutable laws which are constantly and invariably producing their corresponding general effects. And being aware that the ultimate result of present investigations in reference to Uranus and its revolving satellites, will be to demonstrate still more plainly the truth of the present theory, I find it not particularly necessary to make further observations upon these apparent difficulties, and therefore leave the result to the ambitious efforts of astronomical investigators.

§ 19. The planet next developed was the *sixth*, termed SATURN. The condensation of particles existing in the great Sun whose circumference at this time extended to the orbit of Saturn, and a further accumulation of atoms by original Motion inherently existing, produced this planetary body. The composition of this planet was for many ages extremely *igneous*: still a gradual accumulation of particles emanating from the Sun, ultimately organized it with matter still more dense than the *former* planet's composition.

Innumerable ages elapsed before this body became internally and externally condensed by the chemical action and evolution of elements. The constant emanations from this body were excessive—the *cause* of which is obvious. Being composed of denser materials than the former, and possessing a greater magnitude, its power of action and capacity to receive particles, were greater than those of any other planet yet existing. Also matter, in its primeval condition, is incessantly active, conforming to the law of universal gravitation; and such was the state of this planet primarily.

Its igneous composition being very active, in receiving particles suitable for its association, and in disengaging the non-associating parts, the planet's emanations produced the *nebulous zones* or belts that now surround the primary. These zones (like the planet itself) existed for many ages in the form of an igneous atmosphere, at a distance from the primary naturally assumed according to the law of association and centrifugal force. This evolution of atmosphere from Saturn was incidentally influenced by the existing forces of the previously formed planets, and the Sun. Thus it produced an active, agglomerated, atmospheric zone, according to the laws of mutual association and condensation. And the formation of the *first* ring being explained, the second is inferrible as being a corresponding emanation from the *first*, even as *that* was from the *primary*; and it assumed its relative distance according to existing exterior and internal active influences. The nebulous rings of Saturn, like the planet itself, have become condensed near their surface, assuming forms oblately spheroidal.

The *centre* of Saturn is still an igneous, unstratified substance, the surface having become chemically condensed by the escape of internal heat, and by the production of organizing and vivifying gases: and so also are its *rings* existing, their condition being the same as would have been produced in any other planet by the same causes and under the same circumstances.

The surfaces of these rings show many seemingly uneven portions, an appearance of roughness occasionally contrasting with that of smoothness and brightness. These appearances are produced by the reflection of its satellites upon the various parts of these belts during their revolutions, and by frequent eclipses; also by their own situation, which at times is very unfavorable for proper observation.

At this present moment, those rings may be considered as but just instituted and developed: and having been formed and condensed from the different combinations in which they have existed in previous ages, they will ultimately be resolved into *one sphere*, by the constant interchanging of atoms that is now going on, and the chemical influences that are at work universally throughout space. And thus they will associate with bodies and atoms of like nature and will produce another planet; while Saturn will constantly, like other bodies, continue to produce and reproduce materials for its own and other compositions.

But as the human organization is extremely fleeting in comparison

to grosser materials, therefore man has not existed long enough to observe any change in this planet, or in any other. Centuries after centuries pass away, and such bodies remain to the vision apparently unmoved. Yet this very body is ten thousand times more active as a whole than the body of man; but man, holding dissimilar relations, and being composed of less durable materials, lives and sinks into repose before an apparent change takes place in any of the gross materials existing on the earth. Hence Saturn will change; and especially its nebulous rings, which will become ultimately organized into globes, according to the established law of ceaseless action.

This planet, being situated and organized differently from others, having zones which others have not, and possessing a greater number of satellites than any other planet belonging to the solar system, has long been the cause of much wonder and admiration among scientific observers. Its diameter being about seventy-nine thousand miles, greatly exceeds that of the former planet; and this dissimilarity has produced contention against the law of uniformity in general development. Its distance from the sun is more than nine hundred millions of miles. It revolves upon its axis in a little less than ten hours and a half. And the period of time occupied in one of its revolutions around the sun, is about thirty years. The inclination of its orbit to the ecliptic is about two and a half degrees; and its axis also inclines to the plane of its orbit. This inclination causes the light of the sun to strike it vertically for several degrees either way from its equator; at which place it enjoys twenty-five thousand days and nights in one of its years; while at the poles, there is but one of each. It revolves with the enormous velocity of twenty-two thousand miles an hour!

The breadth of the first ring from the primary, is twenty thousand miles. A space occurs between it and the outer, of three thousand miles. The breadth of the outer is seven thousand miles; and its *diameter* is two hundred thousand miles. Being nearly of the same density of Saturn, the rings revolve also in about ten hours and a half.

The space existing between the outer ring and the first satellite, is twenty-nine thousand miles. The distance from the primary to its first satellite is over one hundred and seven thousand miles. And the mean distance from the *outer* satellite to its primary, is over two millions of miles. And the five satellites *intermediately* existing, observe relative distances and situations from each other, according

to their respective densities and diameters, and therefore may be considered as sustaining positions according to the order observed by their primary's development.

Thus the computations that have been made in reference to Saturn and its appendages, only add stronger proof of the law of uniformity and progressive development, in all bodies belonging to the Solar System. For first, the planet's diameter, velocity of motion, and period of revolution, are in exact accordance with this law, as might be expected from its density and comparative distance from the Sun. Secondly, the first ring sustains a distance from the primary corresponding to its magnitude and density: and the second ring holds a close relation with the first, but only in accordance with its specific qualities and relative magnitude. And the diameter of the whole evidently comprehends four fifths of the original size of the primary, or its size previous to such annular developments, considering that its satellites were developed a long period before those rings. And the rings now existing afford proof of this, and also of the source of the materials composing them, seeing that their revolutions correspond (almost) precisely to that of Saturn. Thirdly, the mean distance occurring between Saturn and its first satellite, and the outer ring and the same, demonstrates more evidently the relation and connexion that this satellite sustains to its productor and its rings.

And the specific position, distance, and magnitude of each satellite, from the first to the most remote, show a beautiful order and harmony of arrangement. And the density, magnitude, and velocity of the outer satellite, with its orbital inclination and rotary motion, harmonize precisely with the primary. It holds its relations in a minute and specific manner, yet in all these it corresponds to the magnitude and all the motions of the primary. For the revolution of the outer sphere, and its density, magnitude, and situation, bear the same relation to each other as do the same things in Saturn itself—the same established causes operating on each body according to its relation to its primary.

Therefore Saturn, its rings and satellites, present one system of progressive development, when considered in a *general* point of view, But incidental causes, producing like effects, tend in some degree to present an *appearance* contrary to the uniformity of the whole. But on investigating the *universal* motions and developments of this planet, the thought of such irregularities will at once be banished from the mind.

Human conceptions of *order* are founded upon the supposed reality of apparent *confusion*; and when apparent confusion and irregularities are observed, the mind instantly conceives of their opposite order. Hence if *confusion* were not apparent, the word *order* would be without meaning. But where order *universally* exists, and confusion is *temporarily* and *minutely* apparent to the mind, there the *general* conception of order, would be evidently correct; as it would be derived from contrasting the order of a *general*, with the *disorder* of an *incidental* character. Therefore if order is apparently *universal*, this at once establishes the doctrine of *uniformity*; and all *particular* and *apparent* confusion must be referred to *incidental* and local causes. But the great *Whole* being correctly comprehended, presents a system of undisturbed order and harmony!

Thus I leave this most wonderful planet to the discussion of researchers and mathematical observers, and commence revealing, the most wonderful developments that it has produced. And a proper conception of truths and facts as pertaining to *this earth*, will by analogy, carry an inference favorable to the truthfulness of the present revealment in reference to this heavenly body.

§ 20. The geography of this planet is very beautiful, it being divided into two thirds water and one third earth. And being entirely free from all volcanic and catastrophic occurrences, it presents an even and undisturbed surface. There are but few prominences, and these are near the poles; the equator being perfectly free from these, with the exception of a few promontories, connecting themselves with still higher land, whose dividing chasm forms the bed of a very extensive body of water. These prominences were formed by the natural developments of the materials in motion during the planet's primary and subsequent conditions.

Concerning the vegetable and organic formations of this planet, much might be said in an abstract dissertation. Still, the strict history of these creations could not possibly be given minutely; and even if this were possible, it would not be useful.

Organic beings inhabited this planet many thousand years before this earth had an existence. Therefore, according to the law of progressive refinement, the organic kingdoms of this planet have attained to a high degree of perfection.

There are *four general* classes of vegetable developments here existing. One class assumes high and bulky forms, but it is pro-

duced only near the poles, where exist the minimum amount of light and heat. These do not exist near the equator, nor in the vicinity of water. They are gigantic vegetable developments in the form of trees ; but the kinds of materials composing them are not to be found in any higher order of vegetable formation.

The *second* class has a smooth, slim body, and the branches in length are twice that of the body ; and they cast a deep shade. They are in *appearance* similar to the *Upas*, but not in quality or composition. These bring forth delicious fruit, which is long in shape, internally white, and encompassed with a thick, external coating. The branches that first eject themselves from the body are several feet from the earth, but not quite so high as it is from these to the top. This class should be understood as the second in the order of formation—as the ultimate and perfection of the former class.

The *third* in order presents itself as a more perfect vegetable. This rises but a few feet above the surface of the ground. It has several descending boughs, which when developed act as new bodies by fastening themselves as roots in the earth. This vegetable is much complicated in its parts. Its location is near the equator, and to this fact its peculiarity may be attributed. This brings forth a kind of pulse-fruit. Being exceedingly nourishing, it enters very frequently into the composition of animal forms.

The *fourth* vegetable formation is the last developed and most perfect. Being a succeeding development of all beneath it, its composition is much more perfect than that of others. Therefore it stands as an ultimate of the vegetable kingdom, comprehending the essences of all below its high order of being. Its roots and trunk are very long and slender, and it develops from the bottom of the trunk to the shooting forth of the branches, *calices* corresponding to the petals of the bud and its fruit. It is not high, but grows with exceeding spontaneity ; and it is fitted for the uses of the animal economy. It is produced in one half of one of the years, at the equator—reproduced twice in one of this planet's years. And this is the most useful vegetable upon the surface of Saturn.

There are *intermediate* formations, from the lowest to the highest, in the vegetable kingdom. But it would be impossible to classify these intermediate species ; and the four generalizations give a distinct conception of the vegetable developments of this planet ; the object being only to establish progressive succession. And this being founded in natural and invariable laws, *analogy* confirms this revelation.

There are *five* general classes of *animal* existences on this planet. Polygastric monads are existing in various forms, from the articulata to the vertebrata. There is not existing any particular species of semi-vertebrated animals. There are but few articulated; but the general animal existences of this planet are *entirely* vertebrated. Reptiles, saurians, &c., do not exist upon its surface, the cause of which is that the materials composing this body are of too high and rare a nature to enter into the composition of any gross forms or organizations.

The *first* of the five classes, therefore, is of a well-organized form, having very fine vascular and muscular tissues. This animal, being one of the general classes, requires a brief description. It is very large and very strong, having joints only in its hind legs. Its fore legs, being composed of a very strong muscular and osseous substance, are elastic and pliable when occasion requires, but exceedingly strong and immovable whenever operated upon by its positive will. Its length is proportionate to its height. Being an animal of exceeding power, it is the most useful of any others to its governors. Its eyes are small; its ears are narrow and short; its head is wide and high; its proboscis and mouth are closely connected, the former serving as a nasal organ and a useful instrument for drinking, and transferring to the mouth the long, hard-shelled fruit that exists upon the complex vegetable form which has been described. Its disposition is firm, and yet it is submissive. It has exterior developments corresponding to its disposition and natural attachments. Its head being wide, gives it an inclination for self-protection and preservation, inasmuch that it constructs large caves and places of concealment in which it resides during the long night that is experienced at the pole. And during the long day that is also experienced at the same location, it leaves its place of repose and perigrinates near the shores of the water, and to places where grows more luxuriantly the fruit upon which it subsists.*

The *second* in order, is an animal of much less complicated formation. Its form is not so graceful and pleasing as the former, but its composition is a degree more perfect. It consociates with the former animal, exists in the same region, but is extremely amphibious,

* The speaker here remarked that this and other animals were designated by the inhabitants of this planet by particular *sounds*; but as it would be difficult, as well as useless, to represent these sounds to an inhabitant of the earth, he would not make the attempt.

insomuch that in this particular point it is very dissimilar to the other. Its disposition is of an irritable and excitable nature. Its muscular and vascular system being very active, causes a great amount of nervous activity and irritability. This is caused by its peculiar shape, and the circumstances under which it exists. In *form*, it typifies Saurian species—but in this particular only.

The *third* in order, is composed of still finer materials, and its power and celerity of muscular motion are not equalled by any other species existing. It has four legs or extremities; the hinder ones representing slightly the human foot, and the foremost typifying the limbs of the seal. Still these are perfectly adapted to the situation in which the animal exists. Its flesh is very tender in comparison to that of the former, and its skin would be impenetrable by any instruments that are on earth known. It is of an osseous structure, composed chiefly of the harder materials of its bone, forming a surface like a complex network of scales; and it is therefore impenetrable, from its smooth and elastic surface. Its length and height correspond to those of an animal that previously existed upon this globe;* yet its disposition and phrenic attributes are very dissimilar to this species. Having great strength, it moves with great rapidity. Though master, by its subduing power, over all below its degree of being, it still manifests no disturbing, destructive, or antagonistic disposition. Having peculiar associations, its nature corresponds thereunto. Its main feature is a repulsive and tyrannical appearance, the *real* indication of which is firmness, power, and activity.

The *fourth* in order, is a form slightly typical of the natural *man*. Its composition being a progression of all below it, it exists as a distinct species, occupying the station becoming its dignity and superior nature. It has four limbs, two of which serve as organs of motion and navigation, and the others are rather *arms* than limbs like the former. It is more highly vertebrated, and has greater elasticity of muscles, than those below it. Its body is rather wide, and not perfectly round. "The sacral bone and hips being much distended, gives it great strength and muscular power. Its shoulders being high, and its neck corresponding, give it great elasticity in the movements of its trunk.

Its mental organization nearly represents that of the human being, with the exception that its knowledge and power of *exterior* under-

* The lecturer incidentally remarked that the animal referred to was, the *Iguanodon*, which *this* animal nearly resembles in species.

standing, surpasses that of man existing on the earth ! Its head being round and long, still bearing the general shape of the human head, gives it a more extensive scope of mental comprehension than man on earth possesses. Its general disposition is characterized by strong attachments and social desires. It has great power of concentration ; and its sense of what is naturally right and just, is very prominent. Its head being not very high in proportion to its size, causes an absence of veneration for the *invisible* ; but it venerates things and truths well known and well attested by the evidence of its senses. Hence it deduces its convictions from all it sees, and venerates according to the nature of the deductions or visible truths presented. It has a strong passion for mirth and pleasurable emotions, insomuch that its communications are more subtle at times when this desire has been excited, than any communications of man. It has a powerfully retentive memory or susceptibility of repetitions of previous impressions. It has strong intellectual faculties, insomuch that it governs other beings below it by its mechanical ingenuity. It is, in general terms, a most perfect animal-intellectual being.

But its mental and physical organizations are so constructed that the individualization of the inner life could not occur ; and its natural and exterior experience are but *instinct* to man *there* existing. And the intuition and powers of perception with which it is endowed, are no more to the sweeping intellect of the *human* inhabitants of that planet, than is the knowledge of the orang-outang on *this* earth existing, to *Man*, who is governor of all below his exalted state of organization !

§ 21. The following class in order, of animal organization, is the ultimate of this planet, and the perfection of all below it ; and this class is MAN. His form is perfected in its developments and adaptations to its uses. His limbs are very straight and round. His joints and their appendages are composed of fine materials, and display in their perfect adaptation, original design. The body is of perfect form, and is characterized by a symmetry unequalled in any other being there existing. The sternum is oval and full, joining the costals with a kind of bracework, which gives full space and free action to the viscera system. The lungs, which are divided into two hemispheres, are composed of an adipose and elastic, active substance. The heart has also two divisions, and observes movements which correspond with those of the lungs. The ganglionic system is very freely dis-

seminated throughout every part of the body, almost giving imperceptible motion to the motor nerves of the organs.

The head corresponds in its perfection to the body. The cranium not being composed of a heavy, thick substance, gives great activity to the senses in respect to external objects. The cerebrum is very large and full; and the cerebellum and its divisions are still larger. The restiform, medulla oblongata, and medulla spinalis, are composed of substances so sensitive (corresponding to the substance of the brain), that the whole forms a perfect system of motion and sensation. The brain being excessively active, sends throughout the nervous system a refined ether of sensation. The brain is composed of innumerable cortical glands, each of which attracts and repels, performing systolic and diastolic motions. These cortical glands are the reservoirs from which proceed the fibres and nerves of sensation; for these glands conceive and produce them. Thus the nerves of sensation are connected with the corcula of the brain, as the arteries and veins are connected with the ventricles of the heart. Therefore contraction and expansion of these cortical glands produce the involuntary motions of the system; while by the same forces, the heart presses the blood throughout the body. The motions of the lungs and heart are very powerful. The motion of the brain corresponds to that of these organs, and the motion of the whole corresponds to the gigantic strength of the body.

The *form* of the system has great beauty. The surface, corresponding to the materials composing the whole system, is very fine, and almost transparent. The main motions of the system correspond to those of the human body upon *this* planet, with the exception that they are characterized by more precision, and are governed by more decided judgment, which also controls their actions universally. Their organization is of the most perfect kind, both mental and physical; and their intellect being expansive and powerful, judgment controls them entirely; insomuch that weakness and disease are not existing among them.

The prominent qualities of the mind are of a moral and intellectual nature. They have strong social attachments, but these are governed strictly by a well-organized intellect. Their force of character is extremely great, this also being under the guidance of well-directed reason. They are firm in will, generally submissive, and are free from all superfluous dispositions. Veneration in them is very deep and impressive. Nothing, however, is revered but that which the

judgment responds to *as* being true. Their causality is not so fully developed as comparison or the power of analogical reasoning. Perception is extremely vivid and penetrating.

Their heads are very high and long. Power of generalization and synthetical investigation, is in them almost unbounded. They reason from the *internal*—receiving truth through the highly-sanctioned convictions of their interior principles. Their physical organization being so perfect, admits their *principles* or *beginning causes**, to extend throughout the body, and makes them very susceptible to impressions.

They are governed strictly by the laws of their nature. Sensation exists, and the laws and uses of this they understand. From sensation arise inclinations. Sensation being a law of the organization, exists upon the fibres and nervous system with them, the same as with man on earth. The inclinations which it produces are either attractive or repulsive, and they are governed in respect to such strictly by the *interior* impressions received concerning them. ."

They reason inductively: and from effects and forms external, they induce an original principle, and then reason from principles to their effects. Subjects are thus comprehended by one grasp of their mighty intellects.

With a telescopic mind they familiarize themselves with earths existing between them and the Sun, and also with the inhabitants upon them existing. They contemplate the planets of space with no more curiosity than we do those of the Solar System. Their minds being free from imperfection—from all that is opposed to righteousness, they associate with that which is pure and good. They connect their minds with first principles, and with the internal of all things. Their minds are endowed with powers so penetrating that they perceive all things in a *general* light, and as being good. They are unlike the class mentioned before them, which reason from externals only; which deduce from things seen their knowledge and judgment, knowing nothing of the internal, and receiving no response from the influx of interior principles. But man, as superior to these, has knowledge derived from *internal* experience and consciousness, and from this only. They follow inclinations, if they are approbated by their interiors; but if they are disapproved, they repel them by the exercise of a superior judgment: and thus they are free from violation and disease.

* That is, the *interior essence* of man as the prior cause of the exterior *form*, with all its manifestations.

The perfection of their internal principle far exceeds that of any class of human beings in our Solar System. *They associate with the knowledge of the second Sphere!* They receive no impressions but those which flow from internal realities. They are physically, mentally, and morally perfected.

They inhabit buildings of an ingenious and peculiar structure, which are also beautiful and convenient. These are very large and extensive, covering immense areas of land, like an extensive city among us. There are, however, but few of these large and united buildings upon the surface of the planet, these being near the equator, where light and heat, which correspond to interior truth and love, are most perfectly enjoyed.

They form associations according to *internal* desire. They are not governed by the inclinations of the natural man, and therefore take unto themselves mates according to mutual *inward* approbation, and thus they are united in the bonds of spiritual happiness and peace. There is no repulsion ever existing between associated mates, because love and purity abide with them universally.

Their minds are sufficiently expansive to comprehend at a single glance, the whole surface of their country. Hence they are conscious of the movements of the whole nation. All are united as one brotherhood, harmonizing in all their interests, though existing in different locations on the planet. Undisturbed connexion exists between nation and nation; and that which constitutes the interest of one, constitutes the undivided interest and peace of the whole race. This is perceived by internal reasoning; and this state of things is sustained by the approval of their interior principles. Such are the inhabitants of Saturn; and thus are purity and goodness manifested as the result of their perfected knowledge and highly unfolded mental powers.

It is only by means of the five generalizations made upon the animals of Saturn, that these could be understood; because there are existing innumerable species of animals on this planet. The animals inferior to man are in nature *rodentia*, with the exception of the *firs*; which is *ruminating* in its habits. Millions of intermediate beings exist, and have existed, between these general classes. But by arranging them into the order of progressive ascension from the lowest to the highest, each assuming a form according to its approx-

imation to man, the mind obtains a general conception of the animal productions of this planet.

§ 22. The next planet evolved from the Sun was the fifth in the Solar System, and is named JUPITER. The Sun at this time, including its atmospheric emanation, extended to the orbit observed by Jupiter in its revolution. By virtue of inherent, and active energies still existing in the igneous composition of the Sun,—and of the powerful motions which it and every particle that composed it had, the fifth planet was called into existence according to laws originally and eternally established.

Laws and motions as heretofore explained, will be viewed in a *general* light by observers and investigators who are searching for the causes or living principles which govern all matter. Therefore, understanding the motions that produced former formations, nothing needs here to be added in reference to the same law, as producing *this* planet. By a constant association and agglomeration of atoms and particles repulsed from the great Mass, and seeking association among the combinations that had been thus formed, the accumulation at length became qualified to assume specific motions, and a spherical form, the magnitude of which, including its atmospheric emanations, extended to the orbit of its farthest satellite.

Such was the original condition of Jupiter. According to the laws of evaporation, gravitation, and consolidation, the planet gradually assumed the form and bulk which it now has. Particles perpetually emanating from this, became associated in other and smaller combinations, and condensation of these produced its satellites; each of which sustained a position corresponding to its relation to the planet and to the other satellites, and according to its magnitude and density.

The materials composing Jupiter and its satellites were more dense than former planetary productions. The materials composing the Sun had become condensed according to the number of planets which had been evolved from its original composition. Therefore this planet's materials were denser than the former, as corresponding to the increased density of the materials of the Sun. The whole was an agglomeration of igneous atoms: but following the laws originally instituted, it became gradually consolidated. Still, innumerable ages elapsed before the present condition was attained.

The present density of this planet is one and a quarter to that of

water, showing an increase of density from the other planets. Its distance from the Sun is at this time four hundred and ninety millions of miles. Its diameter is eighty-nine thousand miles. It revolves upon its axis once in nearly ten hours, and around the great Sun, in nearly twelve years. It travels therefore with great velocity. The nearer planets approach the great Centre from which they emanated, the greater is the velocity of their motion in their orbits.

The inclination of its orbit to the plane of the ecliptic is very imperceptible. In consequence of its unimaginable velocity of rotary motion, it is somewhat flattened at its poles and full at its equator. Owing to the inclination of its axis to the plane of its orbit being very slight, the sun strikes it vertically unceasingly at its equator, at which place there is but little variety in the seasons or changes in the length of its days and nights.

This planet having four satellites which are three less than the number of Saturn's, possesses as a consequence greater bulk and magnitude. It is fourteen hundred times greater in bulk than the earth, and contains nearly three hundred times the amount of matter.

This planet also, being the largest in our solar system, would seem at a superficial view to refute the doctrine of uniformity and progression. The causes which were brought to operate upon the accumulation of particles composing this planet, were very dissimilar to those that acted upon Saturn. There was a tendency of associated particles to adhere more closely in this planet than in the former, because they possessed greater density and stronger mutual affinities. If this had not been so, particles would have emanated from the mass to produce another satellite. But this cause, together with the conjoined forces that existed in the Sun and the other planets, prevented the farther development of its particles. These were *incidental* causes, and acted upon the body merely because it was placed under different circumstances from those attending any other planet before or since created. In all its general conditions it manifests a general uniformity with all other planetary developments: but in this and one other particular, it apparently contradicts the great law established. Yet understanding that all such discrepancies owe their existence to foreign and incidental causes (these being mere *negations* of the great general and eternal law), they may properly be considered as not *refuting*, but as absolutely confirming the original and universal principles and forces as emanating from the great Vortex or throne of infinite Power.

The mean distance of the *first* satellite from the primary is two hundred and sixty-six thousand miles; and its period of revolution is one day and eighteen hours. This body is more dense than the succeeding ones; therefore it sustains a position nearest to its primary.

The *second* satellite exists four hundred and twenty thousand miles from its primary. Its period of revolution is three days and a half: presenting an increase of distance, period, and rarity of particles.

The *third* satellite is supposed to be the largest one belonging to this planet. This supposition is founded upon the observations made by its discoverer, whose instrument was not so much perfected as those which are now in use. It is the largest satellite, but the calculations in reference to its magnitude will hereafter be found to be incorrect. The mean distance of this satellite from its primary is six hundred and seventy thousand miles; and its period of revolution is seven days. And here again is seen a perpetual ascension of accumulated particles, in distance, rotation, and rarity.

The fourth and last satellite is over one million of miles from its producter, and revolves in sixteen days and a half. *

Steadily therefore is demonstrated the great truth of uniform ascension from the lowest to the highest; the highest being the ultimate of the lowest, and each particle sustaining a position according to its specific quality and magnitude,—their mutual association being called *gravitation*.

Thus was produced, and thus exists, the fifth Planet and its appendages, as evolved from the immense Sun which is yet an inexhaustible source of heat and light to the evanescent forms that exist upon its planets' surfaces. And had the same circumstances been existing in respect to this planet, as were in respect to Saturn and its offspring, the same effect and form would have been manifested. But as these circumstances were *incidental* as connected with the former planet, so were those also which determined the peculiarities of the latter. The modifying influences acting upon them being exceedingly dissimilar (which dissimilarity is always a characteristic of that which is not general and to be depended upon), these caused a corresponding difference in the developments of these planets.

* In speaking of the distances, magnitudes, periods, &c., of the planets and their satellites, the author merely uses *proximate numbers*, without descending to numerical niceties.

Thus the *generalization* of this planet, in respect to its magnitude, density, motions, and appendages, leads to further confirmation of the established principle of uniformity and harmony, throughout the realms of undefinable space. And what has been said respecting other planets, being in accordance with well-attested and admitted truths, precludes the necessity of further discussion to prove the undeniable fact of this planet's relation to those that were previously developed.

Leaving, therefore, *intermediate* considerations for the work of scientific researches (which considerations can not have any possible bearing upon the *main principles* established), I commence giving a general description of the vegetable and animal forms abounding upon the surface of Jupiter. By abstract dissertations upon these, the mind may be led to conceive of important truths by analogy; and the application of these truths will be of incalculable value in promoting the happiness and peace of the inhabitants of the earth. And that such application will be made, is by no means improbable. And when these things are impressed upon the internal principle of man, man will become generally enlightened; and an extensive knowledge of things existing, will unite his affections to Truth. And in proportion to the extent of intelligence, will benevolence and happiness prevail.

§ 23. The VEGETABLE PRODUCTIONS of Jupiter are more extensive than those of Saturn. Of the various species of plants existing upon its surface, a detailed description is not necessary to be given. But a *general* classification will be made of the prominent kinds existing, in order that the perpetual ascension may be conceived of as here preserved in order and harmony.

There are on this planet upward of three hundred thousand species of plants. But their connexions with each other are so intimate, that they warrant but five general classifications.

The *first* of these is an exceedingly large and bulky tree, whose circumference varies in size according to the circumstances under which it is produced. It is formed of the compositions existing in the planet's materials; and being the strongest production of the vegetable kingdom, it is consequently the most imperfect. It has heavy seams formed of complex fibres, which are fully developed about the branches in thin ejected limbs, upon which exists a species of fruit. This fruit is of a nature suitable to enter into the com-

position of the lower order of animals, but is exceedingly deleterious to the higher classes.

The *second* species of plant differs from the other in height, bulk, and general appearance. It is encompassed with a thick bark. The productions of this tree are limited. It brings forth a kind of juice, which flows freely from the cups existing upon its exterior. This is useful, as it is very nourishing and invigorating to the animal economy.

The *third* class of plants slightly typifies the Wheat,—and is more homogeneous with the constitution of the higher orders of animals.

The *fourth* class approximates still nearer to animal existence. Being more perfect in composition than the others, it presents a variegated foliage, the extracts from which enter essentially into the forms of the first animals.

The *fifth* class, being an ultimate of the four others described, is necessarily more exalted in composition. This species is a kind of *zoophyte*,—which may be considered as mediator between vegetable and animal existences. For while it sustains a close connexion with the former kingdom, it throws feelers of sensation into the latter; and thus it partakes of both vegetable and animal life.

The ANIMAL developments of Jupiter, are a degree less perfect than those of Saturn. There are a great many species of animals here existing, though these are not quite so generally disseminated as the species in the vegetable kingdom. These will admit of only four general classifications.

The *first* of these is in nature both *rodentia* and *ruminating*. In size and stature it corresponds to the animal first described as existing in Saturn; but in disposition and habits, it is greatly dissimilar. Upon the surface of this planet there are many convolutions, it having more roughness than the former. And this is manifest about the equator more than at the poles. The igneous substance primarily existing in the interior of the planet, was incidentally acted upon by expanding elements, the result of which was some volcanic and catastrophic occurrences. And these have developed *mountains*,—about which may be found the species of animals above mentioned.

The next in order is in nature nearly *digitigrade*. This sustains a position in the order of development a little above the former class. Its form corresponds nearly to that of the seal. It has limbs in a

different location, and moves with great rapidity both on land and in water, it being also amphibious. Its disposition is secretive, retiring, and apparently submissive. It is extremely tyrannical over other animals within its power.

The animal following this is of a still higher and more perfect order. Its size corresponds to that of the natural man, and it is composed of more active materials than the former animals. Its strength is almost incredible; but being characterized by an ingenious and retiring disposition, it is very active and forcible only when occasion requires. This animal approximates to Man,—being the one that constitutes the connecting link between the animal and human organization. Its disposition is, in general terms, combative, secretive, and ingenious; and these qualities being accompanied by great self-will and firmness, it hence possesses wonderful force and energy. It possesses quick and intuitive perceptions, and a retentive memory; and its affections are as pure as the form would indicate. Being thus mentally organized, it associates with all things that are agreeable to its inclination, this inclination being always qualified by its sense of refinement. And inasmuch as its mind is a result of its organization, it is governed by its natural instincts; and of these its habits are the result. It reasons from that which is seen; and this reason is not such properly, but rather inclination produced by foreign substances acting upon the sensation of the body. Therefore this animal exists one degree below man on Earth.

§ 24. Concerning the HUMAN INHABITANTS of Jupiter, much might be said that would be of interest; for their relation to *our conceptions* of a perfect being is much closer than the inhabitants of Saturn. Their form is full, and well sustained by inward and physical forces. Their size, symmetry, and beauty of form, exceed those of the earth's inhabitants. Their mental organization corresponds to their physical developments. Smoothness and evenness are apparent upon their form generally.

They do not walk erect, but assume an inclined position, frequently using their hands and arms in walking, the lower extremities being rather shorter than the arms according to our standard of proportion. And by a modest desire to be seen only in an inclined position, they have formed this habit, which has become an established custom among them.

Their general characteristics are of a mechanical and intellectual

nature, accompanied by strong affections and interior love for each other. They have great moral developments; are submissive, and yet firm and decided in all their intentions and dealings with each other. Their intelligence greatly excels that of Earth's inhabitants. They are existing in a state intermediate between the first and second Spheres, in knowledge and refinement.

Their form of countenance displays the qualities and workings of their inward principle. There is a peculiar prominence of the upper lip, this consisting of a complex and interwoven mass of fibres, the action of which gives great expression to inward thoughts and feelings; which expression among them constitutes the peculiar mode of conversation. Therefore they can not think one thing, and speak another; for their expression would betray their inward sentiments.

There is a great deal of gentleness and amiability manifested through their exteriors: and inasmuch as the external form corresponds to the inward principle, all their external communications with each other are inflowings of interior affection. And as they are highly susceptible to universal love, they are incessantly expressing this by the congenial radiations of their expressive countenances.

They reason inductively. They associate with the internal of all things, as being the only real reality in the Universe. Their associations with each other are according to the inward affinity of spheres, —and thus are they governed in all their conjugal and national relations. For by an influx of inward desire from one to another, which is perfectly spiritual, they become attached: and thus conjoined, they exist in perfect unity, by virtue of their perfect interior natures.

Knowing these indestructible truths, and knowing all things which are unchanging, they submit unresistingly to be controlled exclusively thereby. Hence they observe great care in producing, and in preserving the health of, their offspring. Health being thus indelibly enstamped upon their constitutions while young, strengthens in their growth, and they become enlightened in the perfect knowledge of these principles. Therefore disease is not known among them; and being free from this imperfection enables them to generate excessively fast.

Their constitutions being composed of light and changing particles, they soon change their form of existence. They do not die, but rather sink into repose by an expansion of their interiors which seek more agreeable spheres. And regarding this as a mere metamor-

phosis, they escape with transports of delight; and they are hence pleased with the evanescent existence of the body.

Mereover the inhabitants of this planet look upon the changes and vicissitudes of their physical being, as natural and inevitable consequences of existing causes. These vicissitudes are but few; but in proportion to the refinement of particles composing their body, is the brevity of their existence. For that which is fine and delicate exists but a little while in any form; but that which is heavy and imperfect, continues in the form longer in consequence of being less active and less susceptible to foreign action. And as the inhabitants of Jupiter are composed of finer elements than those composing the inhabitants of the earth, they remain in the form but a short period, by reason of its active and changeable composition. Thirty years is the average duration of their form's existence.

Having an expansive and sweeping intellect, they comprehend the laws and relations of their being with one concentrated thought. And meditation in them is thrown out upon their countenances with a sweet expression, which would, if it could be seen by an inhabitant of Earth, bring forth an ejection of tears and a gush of feeling that could not be expressed. Their mode of conversation is thus distinctly and unequivocally expressive; for it is a mode of expressing the impressions existing upon their interiors. And these beam forth with such perfect brightness and affection, that they are responded to by the interior affections of every other being. It being absolutely impossible for them to think one thing and speak another; to have a greater amount of self-love than universal affection; to think impurely, or conceive unrighteous thoughts; and being thus free from all the imperfections of this and other earths, their exteriors are open to the reception of light and truth, which correspond to the fire of spiritual purification.

They inhabit well-constructed edifices, whose form corresponds to that of a *tent*, rather than a *house*, on Earth. These are lined with a bluish bark, taken from a tree of the second class; and they are thus rendered impervious to cold, water, and light. They receive one twenty-fifth of the light of the Sun that the earth enjoys. But this, striking vertically at the equator, at which place is located their extensive habitations, gives them the enjoyment of as much light as could be possibly obtained from the Centre of our Solar System.

They are divided into families, associations, and nations. Their families are composed of such individuals as have a desire for the

company of each other from a congeniality of interior affection. Families grow into associations, and these into nations : and the whole forms one perfect, harmonious, *spiritual brotherhood* !

The cause of this state of things is the *intelligence* which exists among them ; and this, transcending the erudition of the inhabitants of Earth to an infinite extent, enables them to comprehend the uses of all things, and their original adaptations. Therefore they make proper application of these uses ; the result of which is their glorious purification. And as they are surrounded by various vegetables, birds, and animals, they are also capable of making a proper application of these, to promote their greatest happiness and peace.

They reason so perfectly by induction and from correspondences that whatsoever may be the specific quality of their affections and delights, these are all ultimately centred in the proper comprehension of all that is connected with their state of mental association. And all affections that are breathed forth from their interiors, are so charmingly typified upon their exteriors, and even the representation itself is such an emblem of love and purity, that an unspeakable appreciation of their mutual interior affections is reciprocally established in their minds !

Thus is the physical and mental, or natural and spiritual man, made perfect. And by conceiving of the indestructible relation which exists between purity and truth, the minds of the inhabitants of the *Earth* will be led to recognise *their* institutions, and to spurn with the utmost abhorrence all things that are opposed to righteousness. Thus efforts will be made to bring about a better state of things ; and this will be the unfolding of interior truths and principles that are at this moment considered as imaginary and chimerical. And by properly conceiving of the celestial peace and purity that flow spontaneously from interior truths, the minds of the *Earth* will become relieved from their external bonds of corruption, into the inexpressible light and liberty of celestial love and peace !

Concerning Jupiter's *spiritual* inhabitants, I will hereafter speak, when the knowledge is given me by spiritual influx from the *sixth Sphere*. But for the present, I leave this planet, which is abounding with all that attaches the affections and feelings of man, as the objects of his deepest yearnings, while aspiring to higher states of purity and peace. And man's desires for celestial magnificence, are the spontaneous breathings of his interior principle. And his aspirations and anticipations can not be too exalted : for he may rest

assured from the evidences now presented, that his anticipations are scarcely as a *single thought* in comparison to the destined future expansion of his interiors, and to the celestial light, peace, and magnificence, that await not only the spiritual composition of mankind, but every particle existing in infinite space !

§ 25. • Approaching nearer to the sun, the plan of uniformity is apparently confused, by the appearance of four spheroidal bodies. These have been the cause of many speculations and hypotheses as to their origin, and probable termination. As they have been discovered within the present century, there is as yet no established and uniform opinion respecting them. They exist between Jupiter and Mars ; and are very similar in their orbits and revolutions around the sun.

Concerning the diameters and specific constitution of these bodies, little needs to be said. But a general history of their origin and formation would satisfy inquiring minds, and also lead to a proper comprehension of their relations to each other, and to the planets between which they exist.

Ceres, Pallas, Juno, and Vesta, are the names applied to these bodies. And the fact that their orbits are exceedingly elliptic and constantly intersecting the planes of each other, has suggested the hypothesis that they were formed from a *comet* which appeared in the year 1770 ; and the disappearance of which was so very mysterious that no other conclusion than the above could possibly be conceived of, as accounting for this singular phenomenon. And more conclusive was this thought to be, when it was discovered that two of them had each a *luminous atmosphere*, rather dense and changing. And this is still supposed by some to be the remnant of the luminous trail of the cometary body !

It is scarcely necessary to say that the above conclusion is incorrect : for a thorough knowledge of the laws of matter and motion, and the relation which exists between every particle in being, would annihilate in a moment the above hypothesis. For as comets exist as an ultimate of a Solar System, they observe their orbits with as perfect precision as do the planets. And holding a position in accordance with their bulk and density, they travel in their own paths undisturbed, and beyond the possibility of disturbing any other body in the Universe.

It is known also that comets are from forty months to five hundred

years in accomplishing their revolutions around the Sun. They move with increased velocity as they approach the Sun. But the calculations that are made in reference to the speed of these bodies are not to be depended on. For these calculations are founded on an angle formed by the apparent positions assumed by such bodies and the Sun. Presuming that these *appearances* vary but little from time to time in their relations to the reality, and not considering the refractions of light, involves an oversight which makes the above calculations exceedingly dubious, as have also been the calculations with reference to the speed of light. But by understanding that comets travel with a velocity in proportion to their density and magnitude, and by observing the appearance of one of these bodies, calculations may be made in reference to its re-appearance, inasmuch as they are not known to change their orbits, or to be any more eccentric in their motions than any other planet, supposing the latter to be operated upon by the same influences that are brought to act upon these luminous and igneous bodies.

Comets therefore are constituted of unstratified particles, an ultimate of the Solar System; and they are governed by the same unchanging laws of gravitation or association that control every atom in space.

In contemplating the asteroids and inquiring for their origin, the plan that was first instituted in all planetary developments should be distinctly borne in mind. And considering the magnitude of Jupiter and Mars, and the combined magnitudes of these asteroids, there will at once be seen the relation existing between those planets and these smaller bodies that are between them: for the diameters of these bodies *united*, would conform to the law of successive development.

Their specific diameters have not as yet been determined. Their rotations have been scarcely decided upon, but their revolutions have been nearly correctly calculated. They are supposed to vary in their diameters from eighty to two thousand miles. And the first exists two hundred and twenty-five millions of miles from the sun, and the last one, two hundred and sixty-six millions. The others sustain intermediate distances. The first revolves around its primary in about three years and eight months, the second in about four years and four months; and the last two in about four years and seven months. And astronomical calculations in reference to their periods of revolution have been very correct; but the calculations respecting

their magnitudes will be found to differ greatly from the calculations that are now being instituted, when the latter shall be made known to the world.

Their density increases from that of Jupiter, being more than two to that of water. Therefore they are constituted of heavier materials than previously formed planets. And they are exceedingly elliptic, an effect produced by their density and relation to each other.

Concerning their origin I will now speak. The atmospheric emanation of the Sun extended beyond the orbit occupied by Mars, its termination being at the orbit now occupied by Pallas. And according to principles previously established, the association of particles produced an agglomerated igneous mass of matter. The density of this composition, being greater than that of any other body, prevented it from ascending to a higher station. This accumulation of atoms would, if properly condensed like other planets, have been of less magnitude than Jupiter, and exceeding that of Mars; corresponding to the magnitude of the present bodies as combined.

Inasmuch as there was not a perfect association of interior materials, great convulsions were constantly going on throughout its composition. Interior heat being excessive, evaporation could not take place with sufficient rapidity to give perfect relief to the expanding elements. Nor could elements chemically associate; nor could unity exist in the partly stratified exterior. But being internally disunited, and the whole mass being not as yet perfectly under the influence of attraction and repulsion, or the emanations evolved from the Sun,—the whole, by an incomprehensible expansion of interior elements, was *thrown asunder!*

Association of particles being a spontaneous result of this disorganization, they became what they now are, *four asteroids*. And being almost instantly brought under the direct influence of Jupiter and Mars, which had then nearly assumed their present forms, they were thus made to assume a uniformity of motion, which motion existed in the primary body in which they had previously existed. The one being more dense than the other, and the whole being denser than Jupiter, prevented any nearer approach toward that planet than they now manifest. And foreign causes also modified somewhat their movements and revolutions. Therefore the orbit of Pallas inclines, most to the ecliptic, this body being the one sustaining the

highest position, and the one also whose poles are much flattened, and equator greatly bulged.

This, therefore, is the origin of these asteroids. Combined they produce one planet; which may and will be confirmed by astronomical researchers, who are at liberty to test the truth or falsity of this revelation.

As they have not developed anything beyond the vegetable kingdom (although an era is now approaching that will call into existence a class of zoophytes), an examination of their exteriors would be unnecessary and of no useful application. And these facts being now impressed, I proceed to speak in reference to their kindred planet, which was developed soon after their inconceivable disorganization.

And the only thought concerning these asteroids that may be made useful in application to the inhabitants of the earth is, that they manifest the natural result of interior elements that are discordant and opposed to each other. For being disunited, they became confused; and they are now reckoned as the least among the planets in our Solar System. And the same is true of the disunited materials existing among the inhabitants of the earth: for inasmuch as order and harmony are the natural results of perfectly associated principles,—so are disorder and confusion the natural results of the commingling of opposite and antagonistic principles and elements. And as these small bodies typify the present condition of the world; so will the world be typical, when it becomes united, of what these asteroids will *ultimately* be, a *perfect planet*.

§ 26. The planet MARS follows the latter production, by virtue of principles heretofore explained; and this also requires a general description. And showing a decrease in magnitude from all the rest, it proves distinctly the uniformity of the order of successive development. It is not necessary to enter into the particulars of the motions and actions of elements interiorly existing in this planet, when its present form was first assumed; for these do not differ in any essential particular from the operations described in previous formations. But acceding to the calculations which have been made by men of perception and erudition in reference to this planet and its relations, I speak in general terms, as heretofore, of its degree and station in respect to planets previously evolved.

It is in density about three times the density of water. Its mean distance from the Sun is a little more than one hundred and forty-

four millions of miles. Considering its polar diversified appearance, its diameter is about four thousand two hundred and twenty miles. It presents a decrease of magnitude from other planets, and an increase of density, corresponding in a general sense to its relative position in the Solar System. It rotates upon its axis in a little more than twenty-four hours and a half; and its period of revolution around its productor, is six hundred and eighty-six days, nearly two years.

This planet, being also beyond the orbit of the earth, is naturally of a superior quality and constitution. Its extremely dense atmosphere presents an illumination of a red appearance. The cause of this is, that the materials composing the stratified parts of this planet are greatly attractive to the particles of light thrown from the Sun. This atmosphere, extending, as it does, from Mars' surface nearly twenty-five miles higher than is the earth's atmosphere, prevents the success of observations upon its surface. But at its poles there are peculiar changes and radiations of light—an indication of diversity of seasons, and vicissitudes about the frigid zones.

The surface presents a great deal of unevenness and appearance of catastrophic occurrences. For there are several parts of this planet abounding with extreme elevations and projections of rocks from its interior; but none exceeding those of Earth's mountainous portions. These do not exist near the equator, but in the region of the poles.

Its surface abounds with extensive vegetable productions, these being still more numerous than those of Jupiter, less perfect, but superior to those of Earth. The animal formations are not so extensive; but they ascend from the lowest up to man in successive modifications of forms which correspond generally to their interior principles. And *man* there, is in a much more exalted state, both physical and mental, than the inhabitants of the earth; but he does not approach the high state of exaltation and refinement which characterizes the other planets' inhabitants.

I will mention the kinds of vegetable productions that are most used, and not enter into a classification of the general species of either the vegetable or animal kingdom.

There is a species of tree existing among them that is of vast use. It germinates and gradually develops itself into a stout, bulky form, representing the spiral. Its branches are long, and extend far around the trunk. Its leaves are very broad, with a mixture of a bluish and reddish color, with more prominence of the green. Its blossoms are

very beautiful, and its fruit is esteemed among them as the most useful upon their planet. The form of this fruit is very round, typifying slightly the cocoanut, and is used among the inhabitants as a kind of bread : and its action upon the system is highly invigorating. The *bark* of this tree is also extensively used for many purposes, with a kind of glue that proceeds from another tree. It is used in the construction of their habitations and in the formation of garments.

But there is another vegetable, of a low stature, that produces very fine and beautiful fibres, which are very neatly woven together, and used generally among them as their main apparel.

The INHABITANTS are divided into associated families, and this is the general and customary mode of living among them. There are three extensive families, or nations, upon this planet. But they are governed by common principles ; a result of a superior knowledge and sense of justice.

There is a peculiar prominence of the top of the head, indicative of high veneration. The cerebrum and cerebellum correspond in form and size ; and the latter extends upward at the junction of the two brains ; which makes them very susceptible of internal and true affection. Their form approaches nearly to that of man on earth, with the exception of its more perfect symmetry. They exhibit a peculiar dignity and a peculiar air of exaltation in all their motions ; and these appearances are the reflux and configurations of an inward reality. They are not large : and having a different countenance from men *here* existing, this deserves particular attention.

I find that the upper part of the face has a lively, yellowish cast, and that radiations as it were, proceed from the forehead, the eyes, and the flush of the cheeks. The lower part of the face is of a different color, being rather dark, with a mixture of the above radiations from the interior of their physical constitutions. They have no beard upon their face, but this is a representation of it. And encompassing the lower part of the face, neck, and ears (the back part of the neck being particularly prominent), this darkish substance extends around to the back, where it is joined with the hair of the neck ; the top of the head being entirely free from any such appearances.

Concerning their laws and governments, their superior love, and the *affection for thoughts* which characterizes their spiritual principles, I will speak more generally when the application of these things is made to the inhabitants of the earth.

As to their physical appearance, its beauty is to *them* inimitable : while the same to *us* would appear exceedingly disgusting and undignified. But the idea of beauty is in them as in us, a result of habitual modes of thought rather than of a knowledge of that which is intrinsically fine and perfect. Therefore the only standard of beauty that can be erected, either on this or any other earth in the Universe, is that which meets the general approbation of society.

Their attitude is modest and perfect : and there exists great delicacy and beauty of form among the females. They do not vary much in stature from the males, but being exceedingly straight, they display perfect symmetry : and there is great affability and courtesy in the manner in which they approach and address each other.

There are beings of different complexions and constitutions existing upon this planet. Like the forms in the vegetable and animal kingdoms, they are very dissimilar in materials and appearance, according to the particular part of the planet on which they were born. I perceive that some portions of the inhabitants are darker colored than others ; but I do not see that they are numerous.

§ 27. Their habitations and plantations are near the equator. There are a great number of settlements upon this planet : but all the inhabitants appear joined in perfect agreement and consociality.

They have digressed a *little* from the natural law governing their existence—consequently *some* imperfection exists among them. But disease, either of the moral or physical system, is not there known. They are not governed by arbitrary or conventional laws ; hence they are free from all the inequalities and imperfections which are the natural results of such laws. But possessing a high moral principle, they obey that which this principle dictates ; and their obedience to this is rendered the more certain by all their interests being conjoined, and by all their affections and desires being centred in the workings of good and righteousness. Hence the basis of all their good actions consists in the interest-principle, which is recognised, tending toward good results.

Their minds are constantly open for the reception of all good things. Light, life, and purity, are to them the highest virtues. These become associated with their interiors, and the latter are consequently good.

The ideas which we have concerning that which is *good*, have arisen from the comparison of apparent *evil*. Our ideas of light,

life, and purity, are founded upon the knowledge that we have of their seeming opposites. For if these representations of imperfection were not visible, how would we be capable of forming a proper conception of what is good, pure, and spiritual? The inhabitants of Mars, in their physical and mental constitutions, are as many degrees more perfect than we, as we are superior to the inhabitants of Venus and Mercury. Hence to the inhabitants of the latter planets, *our* condition, and the peculiar and comparatively exalted combinations that exist upon the earth, would seem *perfection*. And the exalted condition of the inhabitants of *other* planets would be *perfection* according to *our* ideas. Hence conceptions of *purity* and *refinement* are enlarged in proportion to the knowledge one possesses of what is *impure* and *unrefined*.

An exalted state of intelligence produces correspondingly exalted conceptions of perfection: for as the inhabitants of Mercury have conceptions of perfection far below those which we possess, so are the conceptions—the *magnificent* conceptions—of the inhabitants of Saturn, much beyond ours, and to us inconceivable. For that which *they* conceive to be beautiful, pure, and celestial, is far beyond the idea of the celestial spheres as conceived by us; and the celestial spheres, the perfection of forms are so inconceivably magnificent, that a description of them would be considered as imaginative and visionary. And the conceptions of the inhabitants of Saturn come as far short of the real and celestial purity of the higher spheres, as our conceptions are below theirs.

In speaking, therefore, of the inhabitants of Mars, I say they are *perfect comparatively*: for the word “perfect” can only be used in a *comparative* sense, though the strongest meaning that can be applied to it would no more than give an adequate conception of what is revealed.

Concerning the purity and goodness, gentleness, and kindness, that characterize the interior principles of the inhabitants of Mars, and concerning their affection for thoughts, I will now speak.

Their knowledge of internal truths is founded upon the knowledge which they possess of the science of correspondences. They observe all eternal manifestations, and induce truths and principles by analogy. Thus the light which they receive from the Sun, and the knowledge which they have of the fixed stars, furnish to them correspondences of unchangeable truth, and the light of celestial love and peace. The growth of plants, animals, and man, corresponds

generally to the changeless law of progression. The first typifies the second; the second typifies the third, &c.; and each form is a symbol of inherent essences and qualities as forming the material composition. Therefore from the form of their planet, and the materials therein contained, they infer a living Principle of Motion. From the form of the vegetable they infer Motion and Life. From all the monads and animal existences, from the lowest order to the highest, they infer *Sensation* as an *ultimate* of that which is existing prior to its formation. From the organization of man, they conceive of Motion, Life, Sensation, and Intelligence. And from these they endeavor to comprehend their *spiritual* principle; but although this principle is the foundation of all thought, it is incapable of *self*-comprehension. And to them, as to us, the spirit is obscure, and as yet undefined; for the reason that no principle contains within itself the power of self-investigation. Every form in the vegetable kingdom, from the lowest degree to the highest, typifies refinement and progression toward the animal kingdom. And the forms in the animal creation, from the lowest to the highest, correspond to the perfection of their internal essences, and stand as representatives of man. Therefore correspondences are to them the basis of superior knowledge.

This knowledge, being pure and truthful, begets an affection; and thoughts constantly flowing out from their interior knowledge of truth and reality, unite themselves with this affection. Hence mind corresponds to knowledge, and knowledge corresponds to thought and affection as the ultimate.* Therefore an affection for thoughts exists among them. And the conceptions arising in their minds are always inevitably true. And from their high veneration arises an affection for truths, which is regarded among them as a celestial affection. This therefore is their interior condition.

And how pure and high are their aspirations! And the highest conceptions we can possibly have, do not transcend the spiritual peace and purity that exist among them. In speaking concerning the earths in the universe, and concerning the celestial purity, spiritual refinement, sublimity, and magnificence, as appertaining thereunto,

*In order to properly understand this phraseology, it is necessary that the reader should apprehend the distinction which the author makes between *mind*, *knowledge*, and *thought*. *Mind* is the *essence*, *knowledge* is its *condition*, and *thought* is its *action*. By *mind corresponding* to knowledge and knowledge to thought, is meant that *mind implies* knowledge, and knowledge thought, each as a necessary sequence of the preceding.

our conceptions have been light and trivial. Yet all our *most exalted* conceptions can not possibly transcend the unspeakable beauty, purity, and refinement, that exist among the inhabitants of this planet. Their affection for thoughts is so pure and exalted, that man here existing would associate the true conception of it with the celestial spheres.

Sentiments arising in their minds become instantly impress'd upon their countenances; and they use their mouth and tongue for their specific offices, and not as the agents for conversation. But that glowing radiation which illuminates their face while conversing, is to us inconceivable. Their eyes are blue and of a soft expression, are very full and expressive, and are their most powerful agents in conversation. When one conceives a thought, and desires to express it, he casts his beaming eyes upon the eyes of another; and his sentiments instantly become known. And thus do their countenances and eyes, together with their gentle affability, typify the purity and beauty of their interiors; and in their social relations they display the deepest attachment, and the strongest mutual affection. Thus peace, truth, and love, abound with them universally; and thus do light, life, and knowledge, typify and serve as an index of higher and more perfect spheres.

Such is the condition of the inhabitants of the *fourth planet*. Concerning the *spiritual* associations existing among them, more will hereafter be revealed; but the useful application may be made of what has been said in reference to their physical and mental condition, without a further description of them. And it is necessary to have their condition duly impressed upon our minds, that we may profit thereby.

§ 28. THE EARTH stands next in order and degree, in relation to Mars. But as it is the locality upon which have been formed all the computations relating to the Solar System, and also is the locality upon which I reveal these truths, it must be left unnoticed until the description of other parts of the Solar System is completed. And when all contemplations relating to these earths, and to the earths of space, shall have been finished, I will return and give a description of the creation of the Earth progressively up to the highest ultimate which its materials have produced.

In approaching toward the Sun, VENUS presents itself as the next planet evolved from the great central mass. As the laws that produced other planets have been heretofore duly explained, the "same"

unchanging principles will naturally be supposed to have produced the planet Venus. Therefore it is unnecessary to speak of the several stages which this planet passed through before it arrived at its present form.

Bearing a closer relation to the Sun than other planets, it manifests plainly the character of the materials composing its body, as being denser in their composition than those of any planet previously described. Its density is six times that of water. Its diameter is nearly eight thousand miles. It exists sixty-eight millions of miles from the Sun. It rotates upon its axis in twenty-three and a half hours; and its period of revolution is two hundred and twenty-four days. The plane of its orbit is not much different from that of Earth. It is the planet known as the morning and evening star. It makes transits across the disk of the Sun, the recurrences of which have been accurately and confidently calculated. This phenomenon takes place while the planet is passing its nodes.

The physical appearance of Venus is less beautiful than that of any planet heretofore described. There are very high mountains and ejected rocks, that disturb the otherwise smoothness of its appearance. Some of these are several miles higher than any upon the earth; especially upon the side this way, or the polar hemisphere now presented to the earth. The other side has more smoothness,* beauty, and fertility.*

A great portion of this planet is covered with *water*; and the atmosphere that surrounds it is nearly like that which encompasses the earth, but is composed of less rare particles. It receives a great deal more light from the Sun than any planet receding from it.

There are many species of plants existing upon its surface. It is unnecessary to classify them; for it would be of little importance or use to the world. The trees are generally rather low, very stout, and very extensively branched. From these to the most delicate plant, there is a constant assuming of higher stations, according to the ascending degrees of refinement. Yet there is much variegated foliage, and many useful and tender plants existing upon its surface.

The animals also are not of so high a degree as those of any.

* The polar hemispheres of each planet, the axis of which is not always perpendicular to the plane of the ecliptic, are of course *reversed* in reference to the earth once during each revolution of the planet around the Sun. The author in *this* distinguishing the *sides* of the planet, as he does in the text and in two or three subsequent instances, must of course found his expressions upon the particular position of the planet at the time this was dictated, which was on the 17th of April, 1846.

planet more remote from the Sun. Yet they are very numerous, and the more so upon this side. There is a class of animals that are very strong and ferocious, insomuch that in this respect they correspond to the lion, though they are of a different form and appearance. The animals that inhabit the further side, are of a more docile and agreeable nature; and they are very useful as assisting agents to the inhabitants thereof.

The inhabitants upon the further side are in form nearly like the inhabitants of Earth,—with the exception that heavier materials enter into their composition. Their breasts are wide and full. The lungs, and the whole viscera system, are very active and strong, the former being adapted to inhale the invigorating atmosphere that surrounds them. Their constitution generally is very good. Their mental dispositions are very dissimilar to others there existing. They have a mild and gentle smile upon their countenances, an index of inward purity; and their association is to us very agreeable. And all their conjugal affections are very strong and good. But they have no high conceptions of things in the Universe. They reason principally from externals. They seek for knowledges and scientifics, and are very much enlightened therein. And yet they have but a slight knowledge of higher spheres from the conceptions which their scientifics afford them. Male and female are generally purely associated with each other. But there are existing manifest imperfections in their customs and national privileges. Their general disposition is an affection for each other—a purely instinctive desire as proceeding from the law of sensation; and whatever interior suggestions and promptings they may have as harmonizing with this, are to them knowledge and refinement. And so their affections and knowledges conjoin and produce a mental organization nearly like that of the inhabitants of Earth.

The inhabitants upon this side of the planet are exceedingly dissimilar to the others. They are very tall, stout, and physically energetic, and are imperfect when compared with man on Earth. They have a savage and ferocious disposition, and are very cruel and unkind. They are destitute of all conceptions of right; they do not receive the spontaneous promptings and approbations that naturally flow from the spiritual principles of man. They are ignorant of higher states, and form no conception of the beauty of goodness and refinement. They are in a less perfect condition *mentally* than any inhabitants upon the surface of the earth: *physically*, they are several times

stronger than the latter. They are full, heavy, and giant-like. A barbarous and savage disposition is displayed in all their actions. They form themselves into troops, and march forth to plunder the stores of other nations. They cruelly interfere with the peace and quietness of the inhabitants of other regions. And when they return from these degrading and barbarous expeditions, they rejoice with a beastly gratification in devouring the booty and plunder that they have so unjustly taken from others. There is a constant tendency to rejoice and triumph in such degrading achievements. And the booty which they carry away from others, is sometimes their living offspring: and these they torment and torture, and finally, cannibal-like, greedily devour them!

In all their connexions with each other, they manifest an entirely animal disposition. They do not search into truths—not even into those which relate to their own being; but they come into existence and pass out of it again, without the knowledge of the legitimate uses or privileges of life. Therefore they lose all of the inward consolation that man might naturally otherwise enjoy, because of their unfavorable organizations. They merely live and take care of their cattle and other things that are compelled to submit to their tyrannical government; and they look no further and seek no higher sphere than that which is suited to their beastly inclinations.

Thus are two distinct nations inhabiting the surface of Venus. And the beauty and magnificence of other planets are not by them conceived of or imagined. But the inhabitants of the further side approach nearly to the inhabitants of Earth, both in their physical and mental condition. Their institutions and forms of government far exceed those upon Earth, because they agree more with the laws of their nature and of the Universe. But though they are surrounded with many beauties and pure associations, they are not in a happy condition, being so unfavorably situated, as has been before described. But as the materials of Venus are less perfect than those of the further planets, so also must be the composition and situation of all its ultimates.

Concerning the *spiritual* inhabitants of this planet, more will hereafter be said; but in reference to its physical and material condition, all has been expressed that is useful in its appropriate application. Therefore I leave this planet, and commence giving a corresponding description of *Mercury*.

§ 29. By virtue of laws and principles heretofore explained, MERCURY has assumed its present existence and form. This planet is nearer the Sun than any other body in the Solar System. It takes the lowest point of all the planets, because it is composed of grosser materials. It observes, in its revolution, a plane similar to those of Venus and the Earth ; but its orbit is more elliptical.

Calculations that have been made in reference to Mercury, are nearly correct : but suppositions in reference to the condition of its surface, are not altogether in accordance with fact. Its diameter is three thousand two hundred miles. It sustains a distance from the Sun of thirty-seven million miles ; and the period of its revolution is eighty-eight days, it moving about one hundred thousand miles an hour. It revolves upon its axis in about twenty-four hours. Its density is nearly nine times that of water ; and it receives about seven times more light than the Earth. Its approximation to the Sun therefore is corresponding to the affinity which the materials composing it sustain to those of the Sun. Presenting an increase of density, and also of motion, it confirms the truth that was intended to be impressed, That all materials in the Universe seek association according to their specific gravity and quantity.

Being so near the Sun, the planet is not always visible. The intersecting of orbits causes it to pass over the disk of the Sun about thirteen times in a century. The atmosphere surrounding this planet is extremely luminous, though the light and heat derived from the Sun are not so excessive as might be supposed : for the materials of this planet have not much affinity either for light or heat. Therefore it rejects that which would otherwise be received, and retains the quantity suitable to sustain life and action among the forms upon its surface.

Some portions of this planet are very uneven ; while other parts are extremely smooth and beautiful. The vegetable productions of this planet are not very numerous, and are not so refined in composition as those upon other planets. There are but three general classes of plants ; and from the lowest to the highest of these, we find upon Earth a correspondence. But as to form, and height, and beauty, they do not equal those of any other planet. The highest vegetable productions generally rise but a few inches above the surface. There are no flowers, nor foliage, nor trees that cast pleasing shades ; but all vegetable forms are full and gross, rising but little from the surface of the ground.

And there are two great barren deserts covering almost one third of this planet, upon whose surface can not possibly subsist any form possessing life. And the excessive subterraneous heat existing in this planet, produces great commotion and excitement among the watery elements near the borders of these deserts, some of the vents ejecting boiling water, which is very scalding to any form possessing sensation. And by a corresponding excitement of the atmospheric elements, great winds are sometimes produced; and this is while these elements are seeking an equilibrium. And so extremely severe are these winds, that the plants, animals, and man, are sometimes prostrated under their powerful action. These winds generally occur near the region of these deserts; and carrying with them the excessive heat of the sand and water, they often produce great destruction among the habitations and plantations of the inhabitants.

The *animals* also, are very imperfectly formed. There are not many species of these, and those that are existing, would be to us entirely repulsive and disgusting. Besides, they manifest a combative and retaliating disposition toward all things they meet, and a constant preying upon each other, inasmuch that their very active temperaments are sometimes destroyed, the loss of which results in the destruction of their lives. Generally they are of an amphibious and digitigrade nature.

The HUMAN INHABITANTS of this planet are not so numerous as exist upon others; and they are very imperfect in their material organization. Still they manifest the same incessant activity as do the animals. And they have a peculiar mental constitution, the general traits of which are strong attachments, great concentration, great highmindedness and self-respect, with a most powerfully retentive memory. This latter is the strongest faculty belonging to them. They manifest great promptitude in anything depending on memory; for in the memory of things consists their knowledge. Each one has a great desire to be thought more enlightened than any other beings in existence: and having this self-persuasion, they presume upon their memory to profess the intelligence that no other beings possess. They do not investigate the *causes* of things, but try to conceive of the *uses* for which all things are intended. Anything relating to *memory*, therefore, is to them the essential of knowledge.

And they do not depend upon their sensualities or inclinations as a source of knowledge, but rather seek the *internal*, caring little for the *shades*, by which *substances* are oftentimes concealed. A per-

son conversing with them and endeavoring to display elegance and beauty in his expression, would be altogether disregarded : for unfavorably as they are situated, they dislike to have their *ears* addressed instead of their *understanding*. Therefore in conversing with each other, the *shades* that are thrown upon any subject by these affabilities, are altogether rejected, and they retain only the *substance* of the conversation. They consider that words and technicalities are too often mere false sheaths to conceal a corrupt and imperfect interior. They admire only the *truth* and the *goods* of truth, and not the deceptive shades that are often thrown upon it in communicating it to others, and to the world. In this particular they excel the inhabitants of Venus or the Earth ; but in all others they are imperfect in correspondence with the situation that their planet sustains in reference to other earths.

They have no well-organized societies or communities ; but rather are governed by an ignorant arbitration that has been instituted among them. But this planet has not been inhabited longer than about eight thousand years ; while the other habitable planets have been peopled for innumerable ages.

War and persecution have prevailed among them to an extreme extent ; and strife, and malice, and all things that result from ignorance and folly, have obstructed their progress for many ages. And at this moment, one of those destructive battles is about being consummated. They manifest all the characteristics belonging to the most ferocious animals. Their implements for the destruction of one another, are curiously hewn stones, which are thrown from a sling at each other, and which when they strike, cause horrible incisions.

Their body is covered with a kind of hair, and their countenances are very full and dark ; and the whole appearance of the body would be to us no more pleasing than that of the orang-outang.

And as they are now existing, they show forth all the results naturally arising from a degraded situation and a depressed intellect. They are in a more unfavorable condition than the inhabitants of any other planet : but still, in the *general* contemplation, they are uses for the accomplishment of more perfect ends. They are rudimental materials that are gradually ascending to higher stages of refinement ; but only as elements disunite, the highest from the lowest, and ascend to enter into new and more perfect forms.

Thus the inhabitants of Venus and Mercury are in some *particu-*

lars above the inhabitants of the earth; but *generally*, much more gross and imperfect.

§ 30. Concerning the luminous Centre of our Solar System, and the indescribable results of its inherent pregation, much has been, and much more might be said. But as it is the body that contained all else that now exists within its powerful influence, it was spoken of in general terms before the descriptions of the planets were given. Many conceptions have been formed in reference to the condition of the Sun at the present time; but as these have been formed by a process of analogical reasoning not altogether allowable, it is proper that I should mention some of the general features of this great Centre.

Its diameter has not been as yet correctly determined. It has been calculated as being eight hundred and eighty-six thousand miles in diameter, and the results of calculations have varied from this to that of a million miles. Also its exceedingly luminous atmosphere has given rise to the opinion that it is surrounded by a phosphorescent accumulation of particles, the decomposition of which produces *light*. And also the dark portions that are occasionally seen, are thought to be spaces unoccupied by its atmosphere. But as the *appearance* of a substance is not always an indication of its real reality, so in this particular, as in many others, external observations have failed to give a true conception of the thing observed.

The inconceivable quantity of materials that are still contained in this body, may be inferred from the previous description given of its primary condition. The particles still existing in the Sun, are of a gross nature in some portions, while at the surface it is constantly evolving refined elements, in the form of heat, light, and electricity. These elements are constantly emanating from its interior, and their combination prevents the success of telescopic observations.

Concerning the ultimate productions of this body, more will be said hereafter; but inasmuch as they have no possible bearing upon the objects of the present generalization, it is unnecessary to speak of them now.

The Sun therefore is the central body from which all the planets and satellites within the extreme circumference of its influence, have been formed. It is yet incessantly giving off particles, refined and refined, and exerting an orderly influence upon all forms and particles in the planetary system. It can not decrease in magnitude; for

it has become a planet of the requisite degree of density, belonging to a more interior Centre. Also it has formed all that its substance can well produce ; for it is now counterbalanced by the magnitude of the whole planetary system united ; while the *Whole* is conjoined harmoniously, and all motions are in accordance with the general, established law of gravitation or association.

It is now necessary that a general contemplation upon these creations should be instituted, in order that the mind may properly conceive of original Design.

It has been established incontestably that there is an order and uniformity manifested in the formation of our Solar System—that from the first body evolved, to the last, there is an ascending order and degree of refinement distinctly evident in each. For Mercury being the last in formation, is consequently composed of denser materials than any other, and hence takes the lowest point, and observes the greatest velocity of motion. And it has been established by astronomical observations, that as we recede from this planet toward Uranus and others, a superior refinement is observed in each from the nearest to the most remote, and a corresponding modification in their motions and their relations to each other. Also, that the planets that were further off evolved satellites, while those which were nearer did not : for refinement and activity are consequent results of each other ; while grossness, imperfection, and comparative rest, are the results of such sluggish materials as compose the nearer planets. Therefore there is a perfect order in the formation of the planets, and in their relations to each other and to the Sun ; and there is a perfect uniformity in the connexion of the Sun with them all.

The law of ceaseless *progression* is also established : but while Jupiter and Saturn are in the mind, the condition of planets less perfect, and which were subsequently formed, would seem to indicate a *retrogression*,—but not if it is properly borne in mind that the lowest contains the highest, *undeveloped*, and that the highest pervades the lower, and extracts therefrom all particles fitted for higher degrees of association. For the composition of *Mercury* has, *undeveloped*, all that *Saturn* has manifested. Therefore Mercury typifies a higher formation ; and so does *each* planet represent higher degrees of perfection. For there is nothing existing in the Universe so low and imperfect that it does not represent some higher spheres ; and there are no forms or substances in being so *perfect* that they are not the

lowest of some *still more* perfect. Therefore there is a constant indication of transformation, and also of ceaseless progression; for it is impossible, as has been proved by previous investigation, for any atom to take a lower degree than that which it at any one time occupies; and all must of necessity ascend to higher conditions.

Moreover, the Sun is a never-failing symbol and Embryo of all material formations. It is the Vortex, the great Centre that previously contained all that has been since breathed into existence as connected with our planetary System. And the materials existing in this great Centre became impregnated and active by virtue of inherent forces,—the result of which was the teeming productions which are now manifested. Therefore it is a body corresponding to the Sun of the Universe; and all its planets correspond to the great planets which the original Sun breathed into being. And the satellites correspond to the planets which the great planets or suns produced. Thus our Solar System typifies slightly, the inconceivable Solar System of the Univercœlum!

§ 31. The vegetable formations of each planet, indicate the character of the primary particles which produced them. They also represent *higher* stages of formation. And it is from the existence of plants, manifesting Motion and Life, that the *animal* kingdom is properly conceived of; for there is a close connexion existing between the animal and vegetable kingdoms. And as the animal kingdom is one degree more perfect than the vegetable, it is characterized by *Sensation* as a result of Motion and Life. Therefore these three principles, Motion, Life, and Sensation, have combined in one. And it is only when we form a proper conception of Sensation, that we know of Instinct. Then again the animal kingdom typifies still higher stages of refinement; and an unbroken connexion exists between the animal and Man.—And Man stands as an ultimate of all the materials and forms upon the planet's surface, showing a combination of the principles of Motion, Life, Sensation, and Intelligence. Motion also typifies Life, and this Sensation, and Sensation Intelligence.

Therefore the inhabitants of Mercury represent higher forms of the same species. And so the human inhabitants of each planet typify and signify the existence of some more perfect forms, and some higher stages of human organization. And there are successive links of connexion observed between the vegetable, animal, and man, as forma-

tions of each planet, and an unbroken chain joining the inhabitants of the lowest planet to the comparative spiritual inhabitants of the highest, for one represents the other, and *none* of them represent the least *retrogression*.

And on grounds like these here furnished, have we based our ideas of *opposites*; for when meditating upon the degraded and imperfect condition of the inhabitants of Mercury, and contrasting them with the inhabitants of Saturn, whose composition, both physical and mental, transcends almost our highest conceptions of the celestial forms; and when considering the extreme distance between them, and observing all things so apparently disconnected,—the mind at once conceives the idea of positive opposites. For what can be more entirely opposite and antagonistic than the lowest stage of physical formation is to the highest degree of material refinement?—or than ignorance and imbecility are to the sweeping intellect, and to the spontaneous conceptions flowing from the interior of a perfected mental constitution? Or what can be more entirely opposite than death and life, good and evil, or light and darkness?

It is evident that to conceive properly of light, life, and spiritual intelligence, we must first see that which is apparently the *opposite*. And the very moment that we see the *lower* conditions, we form a conception of *higher* spheres; but this we do not do until the former conditions are made visible.

It is now manifest to every enlarged understanding, that the *lowest* typifies the *highest*; and the very moment you conceive of such a representation, all idea of *opposites* is annihilated. And as the *first* must exist before the *ultimate*, so all things must *harmonize perfectly*, and conform to the established law of universal and eternal progression. Therefore opposites do not exist; but that which is gross, and imperfect, and *apparently* opposed to higher developments, merely has not *progressed* to the standard of perfection that we have erected.

The vegetable formations in their adaptations, also give us the true conception of *uses* for the accomplishment of more perfect ends or *ultimates*. The plants not only receive nourishment from the mineral kingdom, but also from the atmosphere; and they more perceptibly give to the atmosphere, particles and elements to sustain higher forms. The animal kingdom receives its nourishment from the vegetable, and from the atmosphere that it partly produces. Therefore the plants are *uses* adapted to the wants of the animal kingdom. So

likewise are these two kingdoms adapted to the uses of *Man*. Herein again is the general law made manifest ; for the lowest not only typifies and represents the highest, but one is absolutely necessary to the existence of the other. And without general principles, putting forth general uses, to produce general ends, none of these forms would have existed. But the evident truth that in everything cause and effect are inseparable, not only establishes an unbroken connexion between every particle in the Universe, but presents to our minds, and to every inductive mind, the highest representation of the original Design conceived by the Great Positive Mind !

• Thus in our Solar System all things in the Universe are represented. And as it is impossible for the mind to form an adequate conception of anything beyond the harmonious System to which we belong, this is the appropriate field for present investigation. For though thought is unlimited and uncontrolled, thought is not knowledge. But it is useful to investigate that which sustains so close a connexion with the investigator as to admit of comprehension ; and the knowledge thereof will promote his peace and happiness.

The description that has been given of the order in which the planets were formed by an evolution from the Sun, differs exceedingly from the description given of the formation of the Univercœlum. For our Sun was represented as originally extending its substance and atmosphere to the orbit of the outermost planet ; and it has been shown that by a shrinking and condensation, and an evolution of particles, the Sun and the planets have assumed their present form and condition : while the Sun of the Univercœlum—the inconceivable Centre around which infinitude, almost, revolves—was described as originally the only Form in being, and as emanating successive and concentric Circles of Suns, each of which produced other suns, planets, and satellites, until the sixth Circle was formed. As one and the same Principle must produce all things in the regions of space, it is evident that only *one* description of formations can be correct. Inasmuch as this discrepancy appears conspicuous, it is necessary to mention the intention of the previous descriptions.

The object of describing the Univercœlum as it has been described, was to enable the mind to form a most extended conception of infinite space. And the Great Centre being inconceivable, and its emanations still more so, it was described in that manner so that an obscure conception might be formed. But as the Solar System is more im-

mediately connected with the observations and investigations of mankind, it was, in speaking of this, necessary to give a *correct* idea of the order and process of the planetary formations ; and from *this* description we may conceive of the Univercœlum, and from this alone. The general correspondence existing between all things, will be seen more conspicuously hereafter, especially when the description of the earth and all things therein existing shall have been finished. Then I receive impressions from higher spheres, wherein exists the knowledge of all interior and eternal truths.

§ 32. I come now to the portion of this revelation that is most immediately connected with the curiosity and interest of every enlightened mind, and upon the subject of which an incalculable amount of thought and speculation has been conceived. It is a subject that has excited the wonder and inquiry of the generations of all ages, and of the inhabitants of every portion of the earth ; and it still involves a question of immense interest as undecided. It is a subject in respect to which philosophical and psychological minds have put forth all their powers of investigation, and concerning which there has been a constant antagonism between philosophy and theology, and between chimeras and reason.—THIS SUBJECT IS THE ORIGIN AND BEGINNING OF THE WORLD.

Philosophy has endeavored to account for the origin and formation of this globe on principles of Nature and Reason ; while theology has put forth every effort to sustain the opinions entertained by primitive generations, and sanctioned by theological authority. Scientific philosophy has indisputably demonstrated the immutability of natural laws, the immortality of Truth, and the unchanging nature of all principles governing the Universe. And thought has partially lifted the veil that has so long concealed the truth from the minds of the world ; and this has been done by *thought* alone, the most exalted faculty belonging to the human mind.

Nevertheless, general truth has been arrived at by pursuing curved lines through the mythology and superstition of every age and nation. The lines that lead to truth unmingled with error, however, are perfectly *straight* ; and these, if pursued, lead gradually beyond the

realms of darkness and ignorance that may have environed the mind of the traveller ; and every step that is taken, ushers him into a more beautiful light. And thus he approaches Truth by the light of Reason and the unchanging laws of Nature : and when he arrives at the Truth, he finds himself surrounded with grandeur and magnificence that can be conceived of and appreciated only by one who has the supreme love of eternal Truth dwelling within him.

The mythological opinions of primitive nations have been gradually and imperceptibly modified, as knowledge has been unfolded in the minds of mankind. And these modifications have been so imperceptible to each subsequent generation, that the nineteenth century only unfolds a true conception of the change, by its contrast of truth, and light, and knowledge, with the ignorance and superstition of the extreme ages of antiquity.

Some have ignorantly supposed that the world assumed its present form and condition in an instant of time ; and that it was supported in its present position by gigantic beings, each of which was supported by others still more powerful, until supposition lost the foundation upon which they all stood, amid the realms of fancy and imagination. And the opinion reigned from this period up to a few centuries ago, that the world was perfectly immoveable, and perfectly flattened at its surface. And this belief prevailed universally, until a mind became enlightened through the exercise of reason, and discovered the true position and figure of the earth, and its relation to other planetary bodies. And having philosophically demonstrated the correctness of his position, he ventured, with an unparalleled audacity, to reveal it to the minds of the world. Superficial theology was at this time reigning with all the power and authority of omnipotent law. The light that he presented to the world was so far above the darkness that prevailed, that the human mind was generally dazzled with its brightness. The darkness was impenetrable, and therefore the light was repulsed ; and the discoverer was nearly sacrificed upon the altar of ignorance, superstition, and bigotry. But the light was not altogether concealed, but imperceptibly flowed into the minds of a few others ; and by emanations from these, *others* also received the truth—until the whole truth became light and dispersed the darkness : and the nineteenth century stands as an evidence of the intellectual resurrection.

• Others, again, have supposed that from an incomprehensible *Nothing*, a tangible *Something* was created ; and to admit that some-

thing *always* existed, was contrary to the assumptions of a mythological theology. And by a gradual modification of these opinions, a duration from the creation of the world was fixed upon by many primitive nations, which varied from six thousand to forty thousand years. And the records of ancient nations are brought forward to sustain and confirm these opinions in reference to the world's origin and duration.

Yet all these opinions have become essentially changed; and philosophical and natural investigations have served to erect a more substantial doctrine—one that *does* conform to the highest suggestions of Reason, and to the sanctions of immortal Truth. Yet so imperfect have been the endeavors to arrive at the true result, and the paths through which the mind has travelled have been so irregular and diversified, that it has taken many thousand years to progress to the point which the present age has attained.

Theology and philosophy, therefore, have been apparently opposed to each other. While one was endeavoring with all its energies to discover an indestructible basis upon which a true theory of the origin of the world could rest, the other was putting forth all the deplorable obstructions that naturally arise from ignorance and fanaticism. And so universal was this prevailing enthusiasm, that philosophy for a long time struggled in vain to overcome the obstacles which it threw in her path. And the philosophic mind has been endeavoring to become unchained and free from things that are not true, that it may seek those which are unchangeably and eternally steadfast. And this is the constant yearning of a truth-loving mind; while the constant yearning of a narrow and undeveloped mind is to conceal the light and truths which Nature sets forth, and to erect in its stead a superficial chimera.

Yet the question how the materials and essences that compose this world, were produced, and how they were formed into their present condition, has not been satisfactorily answered. And as it is so intimately connected with the aspirations of every inquiring mind, it is necessary to give an adequate answer—one that will be distinctly comprehended by those who have an enlarged conception of the physical laws of the Universe.

For this world has given birth to all the thoughts that have been conceived by man here existing concerning the constitution of things. It is the theatre of human action; it is the habitation of pain and pleasure, of life and death, of knowledge and ignorance. And it is

this world that has given birth to all the beautiful and variegated flowers and foliage that adorn the vegetable kingdom. It is the birthplace of the innumerable animal existences which come into being and sink into repose before the eyes of man. And the earth, and Nature, and her laws, have given existence to *Man*, the ultimate of material perfection. It has endowed him with faculties, and powers, and sensibilities, the extent of which is not yet comprehended. It has stamped upon every particle of his constitution the impress of eternal Design. It openly manifests the immutable laws by which his organism was produced: And all these ineffable truths yield to the powers of an enlightened mind!

And the mental constitution of man is so distinctly symbolical of higher spheres of purity and refinement, that the most degraded of all beings that ever have existed upon the earth, have formed some obscure conceptions of the higher spheres.

But instead of passing off in sublime peregrinations into the fields of Nature; instead of cherishing the incessant and spontaneous inflowings of thought respecting the foundation and magnificent structure of the Universe, and enjoying the steady unfoldings of light and truth, the mind has left Nature and Reason, and gone in search of that which is altogether unwarrantable, and exceedingly destructive to the happiness of the world. And thus man has lost sight of the true relation existing between Nature and science, and science and himself. And so depressed and degraded has been the condition of the world, that language is inadequate to describe it, and thoughts and feelings can only supply the place of expressions.

Such has been, and such to an extent, still is, the condition of things which this world has borne into existence. What, then, can be of more value and importance than a knowledge of the world's original condition, and of its ultimate termination?—a world in which Nature has put forth the most tender efforts to yield a happy race!—a form in which Nature has so perfectly adapted all things to the wants and requirements of each other, and to Man, that reciprocal justice, universal happiness, and eternal righteousness, might prevail throughout all its diversified avenues and recesses! And so pure, so good, and so indescribably magnificent, have been the productions of this world, that it is not astonishing that all the interests of man are centred in the inquiry concerning its origin and destination.

Let, then, an unprejudiced and philosophical disposition characterize your minds, so that you may be enabled to follow distinctly

the lines and indices of the immutable principles of Nature, to their legitimate terminations. And let it be from a profound reverence—from an interior and supreme love of these principles' AUTHOR, that you adhere to their legitimate teachings. Let the mind be deeply impressed that all principles of Nature are merely breathings, and emanations from a *First Principle*—from a primitive Essence—from the GREAT POSITIVE MIND! And let Nature be considered as the *thoughts* and *effects* of this great Mind. And let all her productions be understood as the highest types and representatives of her inherent and never-dying energies, having their origin in the First Principle of all things.

In entering upon generalizations so immense and stupendous as the subject under present contemplation requires, it is necessary that every general and particular as connected with the course to be pursued, should be distinctly understood, so that nothing may be misconceived or misinterpreted. And in order to understand these things properly, the terms used, and their application, should be explained.

When speaking of *Matter*, I have reference to the tangible and material combinations of the earth and all things therein contained, including the substances and essences that are existing in the material Universe. When speaking of the *Laws* of Matter, I have reference to the visible tendencies of matter, such as have been termed attraction, repulsion, gravitation, chemical affinity, and association. When speaking of the laws of the Universe, I have no reference to the laws of Sensation or Intelligence; for to Man these laws appear far above any other laws governing matter. For the mind does not perceive the connexion between the lower and the higher, or the material and the spiritual, though in reality the law is the same in both. But it differs only as the composition and organization differ; for the *material* gradually ascends to *spiritual* composition and is subjected to spiritual laws, by a chain of unbroken and ceaseless development. But this thought is too immense for the mind to grasp, and especially to comprehend in all its main ramifications. Therefore, while speaking of Matter and Motion, reference will be had to the general *physical* laws of the Universe; and in this manner should the terms used be understood. For the law that governs exalted compositions will not be referred to in speaking of the formation and history of the earth.

§ 33. At a period too remote for computation, there was an accumulation of an inconceivable and incalculable magnitude, composed of atoms and particles that previously constituted the atmosphere of the Sun. And the latter was an inconceivable time in producing this conjugation of particles—whose consentaneousness was such that they subsequently became condensed, and by the action of perpetual energies inherently existing, gradually (and so gradually that the lapse of time during the process is unimaginable) produced the oblately spheroidal form of the earth and its satellite. The primitive diameter of this great agglomeration of particles could not be well determined; for it subsequently and continually decreased in magnitude according to the condensation and consolidation of the whole mass.

Before entering into any particulars concerning the formation of the crust or coating of this great mass, it is necessary to contemplate its condition and appearance as the same would have been manifest to the senses. The whole body of atoms was sustained in its appropriate position by the mutual relations existing between it and the Sun. The particles thrown from the Sun became associated by the natural affinity which they had for each other as owing to the similarly refined condition which they had arrived at before leaving the great central Mass. The force by which they left the Sun is termed *repulsion*; and their association together is called *attraction*: and the position of the earth in reference to the Sun is the result of what is supposed to be the laws of *attraction* and *repulsion*. And as these are terms familiarly applied to these conditions of matter, it would be necessary to use them if they were not evidently incorrect, and employed in the absence of a proper understanding of the natural and mutual laws pervading the material Universe.

Particles incessantly emanating from the Sun as suitable to enter into the composition of this igneous mass, gravitated to it, and immediately established an association with it. The whole mass was in a state of igneous fluidity, and was of inconceivable magnitude. It contained heat of an intensity far exceeding any that is known to the inhabitants of the earth. It was an immense liquid sphere, which was agitated from the centre to the surface with indescribable undulations, such as would naturally occur in so great a mass of uncondensed and molten lava. And while it was observing the impulse of the force originally given it, it consequently assumed rapidly forms ascending from the angular to the spherical, gradually developing diameters, axes, and poles. And as the development became more

perfect, its rotary motion became established and improved. Its revolutions were also followed by the assuming of proper bulk and form, and position to obey its original impetus.

But before this condition was produced, a greater amount of time elapsed than can be possibly imagined ; for in speaking of the gradual assumption of forms, and the establishment of rotary and orbicular motions, I have reference to the development of these after the great mass had undergone a great condensation.

The rotary motion is an effect produced by the impetus of particles and atoms rushing to the great body. The same is represented in the forces by which motion is applied to any round body. And its revolutionary motion in an elliptic orbit, having an aphelion and perihelion in contraposition to the Sun, is an effect produced by the *general* impetus given it—by a perpetual application of the forces producing the rotary motion. And inasmuch as its orbit is elliptical, the evidence is manifest that the whole body was thrown from another body more immense, having the same motions, which were in accordance with its own immensity.

The proposition that the original condition of the materials composing the earth was that of igneous fluidity is evidently correct, as is manifest from the condition and appearances which the great mass has subsequently assumed. That it could not have been solid, or elastic, is evident from the *form* of the earth and of all other planets. It would be impossible for any solid or elastic substance to assume a spherical form ; for the extreme density of solids, and the adhesive and repulsive tendency of elastics, would exclude the possibility of matter in either state assuming a globular form. It is evident from this (and there are other general and well-ascertained truths to substantiate it), that the primal condition of the earth was that of a kind of fire-matter, in a state of active fluidity.

It would be inappropriate for me to mention the experiments that have been performed, the result of which has been to establish this fact beyond the possibility of refutation.—And while I am impressed to speak truthfully concerning the original and subsequent conditions of the Universe, it would be interfering with the efforts of philosophical minds to merely repeat old, or introduce new, illustrations of what is now nearly incontestably established. For let it be remembered that the proposition or theory is a *general* one ; and let it also be duly impressed, that the evidence presented in its favor is *as general* and comprehensive. Therefore the argument takes no cognizance

of isolated phenomena or opinions ; but it is based upon general appearances as conspiring to establish the proposition.

The fulness at the equator, presents another indication of the same truth. The cause of this fulness, together with the form of the earth, could not be accounted for upon any other ground than the admission that the Whole was originally in a state of fluidity, and subjected to inherent forces that incessantly acted upon it according to chemical, mechanical, and geometrical principles.

§ 34. That the substance composing the earth originally comprehended the orbit now observed by its satellite, and that there was an interchanging of particles going on between each accumulation of atoms ; and that they sustained the position that they do to the Sun by virtue of the relative affinities of particles composing the Sun and them—that this theory is correct, can not well be disputed. For how could the particular distance, density, motions, and velocity, which they manifest be determined by any other law, or condition of primeval matter ? And by what other process could the earth and its satellite assume an identical position in relation to other planets and the Sun ? This proposition is also *general*, and the evidences adduced in its favor are equally so.

And that the original form was *angular*, ascending rapidly to the circular, is also a *general* truth. Representations of these forms are presented in the *first* forms upon earth, as subordinate to the circular and others. The trap and basalt that have been thrown from the interior of the earth (and that, too, by the virtue of internal heat), indicate these forms *especially*, inasmuch as they are the most prominent and rugged manifestations in Nature. It is impossible for any substance to assume any form above the angular, as the *first*. It matters not how rapidly this form is modified to the circular, or spiral ; for the first must exist before the second or any other can. Notwithstanding the change may be imperceptible to the senses, yet such must occur, in all the lower states of material composition. Forms may have previously ascended, and may be bringing forth their like ; but their *origin* is only referable to the angular, as the basis of all forms.

The proposition that the Whole was in a state of undulating agitation—of inconceivable, wave-like motion, caused by the circumstances, under which the whole Body was existing, is distinctly evinced, not only from the primitive history of the earth, but in the

fact that the earth displays rugged and uneven portions, termed mountains and valleys. These appearances are known to exist, more or less, in various portions of the earth; and it is impossible to account for their existence on any other supposed original condition of things. For it was only when the fluid Mass became gradually transformed near its surface into an elastic state, that this roughness could have been produced. Still, the great body presented no more roughness than any other body thus subjected to the action of the different elements would have presented. If this does not prove the oceanic motion of the whole Mass, it is left to the investigations of other minds to prove the contrary.

And the proposition that the earth observes its motion as the *transmitted* and *hereditary* motion given it by its Productor, can not be well disputed. For it is a known law among all elements, and all principles exhibiting the relation of cause and effect, that the object acted upon will indicate the force which acts on it. And the effect must be in proportion to the cause, and there must be a perfect correspondence between the two, or it can not be demonstrated that the effect ever had a cause. And all we know of things *as* effects, is dependent upon the knowledge we have of the *cause* which produces them. And the satellite manifests precisely the effect of what we have asserted were the forces acting upon it: and the earth in its rotary and revolutionary motions, and in the observance of its elliptic path, manifests exactly that which existed in what we claim to have been the Cause or Fountain which ushered it into existence. If this is not substantially and philosophically correct, it is the duty of speculators to explain more distinctly the cause of the motions of the earth and other planets.

The elements and constituents that were involved in the great earthy Mass, were adequate in their properties and qualities, when subjected to favorable conditions, to produce all forms that have subsequently been assumed, not only in the mineral but in the vegetable and animal kingdoms. And the indescribable beauty and magnificence that were sequestered as undeveloped in the great Whole, are not yet conceived of or comprehended. For as the Univercœlum was the Embryo of all other existences, so each form produces, through successive modifications and assimilations, all the substances that generate forms and entities, whether solid, elastic, or fluid, upon every planet's surface. And deep beneath the crust of this great mass, there are existing undeveloped beauties and magnificence such as

can not possibly be conceived of by a comparison of anything which has been developed. Several thousand miles of molten lava and unimaginable fire rolls through the subterraneous abodes of the earth. And there are more stupendous wonders contained in this deep ocean of fire-matter, than have been ascribed by man on earth to any of the departments of the Solar System. The admission of this truth (and it can not be denied) presses upon the mind contemplations which transcend the power of expression, and which almost overpower its own energies.

But it is necessary to proceed to a description of the formation of the early coating of this igneous centre. Geological investigations have done much to familiarize the true principles of Nature to the mind ; and they also have done much to establish an indestructible basis upon which may be founded the investigations and analogical reasonings of this and future generations, so that by known truths they may be enabled to arrive at those which are not so distinctly evident to the senses. And so useful have been the discoveries in the geological department, that they have contributed to promote liberal views and speculations, and have greatly dispersed the darkness that has so long concealed the origin and primitive history of our earth. Besides, geology has led to many useful classifications, both in the mineralogical and zoological developments, insomuch that the true basis of the latter sciences appear to have been discovered. And until these classifications were made, and the connexion between one science and the other was discovered, the mind could not observe the adaptation of one composition to another, nor could it see the relation harmoniously existing between the elements of all sciences and of the world. Many happy conclusions were previously arrived at, but the bases on which these were founded were not altogether allowable until Geology took a conspicuous position as pointing out that which originally existed, and as demonstrating the connexions and relations of all other developments.

Geology has applied definitive terms to each formation, both of the earthy, vegetable, and animal kingdoms ; and the use of these in the following revealment, becomes both proper and expedient.

§ 35. Let it be understood, then, that the whole fluid mass was in a state of motion and agitation, and that the whole abounded with inconceivable heat, the first development of fire. While in this condition, the elements, both interiorly and exteriorly, were incessantly

active. The surface of the whole mass was gradually and imperceptibly relieved of its heat; and by a consequent shrinking and condensation of particles, the whole surface became united together by an elastic coating.

It is impossible to compute the time that elapsed after it assumed this condition, before it became sufficiently consolidated to produce the primary, granite rock. This was accomplished by the constant relief of internal heat—by the giving off of that element which caused the fluidity of the surface previously. And as heat escaped from the internal, so did particles ascend and unite with the consolidated parts. And thus by a constant accumulation and dispersion of molecular substances, the primary, or granite, was developed.

Notwithstanding the surface was exceedingly uneven already, it became *more* so by the catastrophic and volcanic operations that followed this closing up of interior heat. The inconceivable agitation of the internal, the mighty conflict of the roaring elements, the expansion of heat and particles, and their constant struggling to obtain relief, produced some of the most terrific explosions; and rocks were expelled that *still* stand as an evidence of the original, internal excitement reigning throughout the bowels of the earth.

The whole domain of the earth's surface was free from the existence of any forms possessing life or sensation. These wonderful ejections of rocks on many portions of the earth's surface, caused immense valleys, in which were contained seas of almost bottomless depth. Some of these seas extended in depth from the highest points of land, nearly four hundred miles. These valleys were a necessary accompaniment of such stupendous prominences.

At this time the water covered nearly the whole face of the earth. This element being an active agent, and a cause of action, began its powerful workings upon the sides of these mountains and ejected rocks. And by the incessant action of this excited element, these rocky portions of the earth were gradually and imperceptibly worn away. And the same cause, producing the same effect, is *still* in action throughout the watery wastes of the whole earth.

I mention *water* as being deposited in these extensive valleys, and as producing such effects upon the portions of rocks which it surrounded. The element known as water was not then existing as composed of the same substantial elements with the water now upon the earth's surface. For in the first place, it was impossible for oxy-

ger and hydrogen to have been developed, especially in sufficient quantities to produce in combination these oceans of water.

Nevertheless, it is known to all investigators that oxygen composes a great part of the whole crust of the earth; and that nitrogen greatly pervades Nature; and that hydrogen, intermediately active in many substances, also enters into the composition of water. And fluorine has also been lately discovered; which is rather an ultimate of nitrogen and hydrogen, in the combined states in which they are often found. And carbon exists in some forms, though not so extensively as the other elements, being seldom found pure, though it sometimes occurs in fine, pure forms, as those of diamond. And there is not existing in Nature any combination of particles that does not contain some or all of these elements; and it is impossible to find them *totally* disconnected.

However inconsistent the above proposition may appear, it is nevertheless true,—for the manifest reason that at this stage of formation oxygen and hydrogen could not have composed water; because having no attraction from without, they could not have been developed. They therefore remained in the gross form that will soon be described, the decomposition of which produced a most dense watery liquid, of one fourth the specific gravity of quicksilver. It would have been as impossible for trap and basaltic rocks, and recent formations, to be ejected by the action of interior elements, as it would have been for these simple elements to be developed.

It is only by a proper knowledge of the physical laws governing Matter, or of the tendency that Matter constantly indicates, that a true conception can be formed of qualities contained in any composition, whether simple or compound. And with a standard of density—one that has become conventional and established, the density of all bodies is defined by comparison. Thus *water* has been agreed upon as having the density of 1000; and the densities of all other bodies are expressed according to their relations to this standard.

It has been a subject of much discussion among scientific minds, whether matter is ultimately indivisible, or whether it is infinitely divisible. So far as instruments and experiments have succeeded, they have been unable to determine upon the possibility of an unlimited division of particles. Substances have been divided and subdivided until they were reduced to a fine powder, or fluid, or gas, and still, the imperfection of the instruments being such as not to admit of further analyzation, has only caused the subject to become more ob-

scure and incomprehensible. For even when reduced to the finest powder, or to the most subtle fluid, it has been manifest to the experimenter that each particle composing these elements contained a number of still finer particles far beyond the powers of multiplication. And in proportion to the refinement of particles has the wonder increased; and the conclusion now appears irresistible, that instruments can not be so far perfected as to divide the elements or molecular atoms pervading immensity. For composition, and decomposition, and recomposition, are tendencies which matter manifests in every department of the Universe. The whole Mass of Matter, including all elements and principles, is conjoined by association; and this fact, whether as relating to substances gross or refined, defies all power to reduce particles composing any form of matter, to their ultimate state of disconnexion.

It is upon this foundation that rests principally the proposition that the original fluid, or watery element existing upon the face of the world, could not have been as rare as the water formed from the combination of oxygen and hydrogen.

The substance known as *granite*, is of itself a combination of other substances in which one or more of the following may be found. *Mica* is not generally very prominent; but feldspar, quartz, and hornblende, are more conspicuous. And these again are composed of an indefinite number of elements and particles,—and *these* also of still *other* associated molecules, &c. And the combination of the whole produces the former substances.

Now it is by an infinity of inconceivably minute particles, which themselves have a far more interior composition, that the prominent substances, or rocks, or the elements contained in them, are organized and established. And when the bases of compositions incessantly occurring throughout all Nature, are not comprehended, how is it possible that a conclusion should be formed as differing from that which the proposition sets forth, viz., that the density of the watery element covering the earth's surface was in proportion to the density of the composition of the granite, which latter bore a similar relation to the substances entering into its own composition?

Nor is it proper for the scientific world to institute questions which they themselves can not answer, as a substitute for as substantial refutation of any theory. Yet this is the way in which men have generally proceeded to throw obstacles in the way of new theories—they have attempted to darken and mystify the whole by propounding a

great number of interrogatories, such as the human mind is not capable of either answering or comprehending. I would, then, merely remind the scientific investigator of his inability to pronounce the proposition erroneous, especially until he has deliberately *investigated* the general evidences that are presented to sustain it.

§ 36. Matter is a term used as equivalent to the substance of everything in the Universe; but as substances are changed, so are also the *names* by which they are designated. And commencing at granite, as being originally of the proximate density of quicksilver, we next come to an element of the density of sulphuric acid; then to water; then to *sulphuric ether*; then to the atmosphere; then to its ultimate, fluorine; then to the imponderable elements known as magnetism and electricity.

There is a diversity in the attributes and motions of imponderable elements, simple and compound, that is not as yet in the least understood or imagined. For it was only after these principles had been for ages incessantly producing phenomena before the eyes of the world, that the dia-magnetic principle* was discovered; and this is but an index of more extensive discoveries. By a force not as yet altogether ascertained, the magnetic needle has manifested a general uniformity in its position, the *cause* of which has not been thoroughly understood. And it was not until a scientific mind had discovered the dia-magnetic or intersecting principle, that a proper conception was suggested, and which will lead to a true solution of the great problem. And thus the physical laws and principles of the Universe have been manifestly obscured to all previous philosophical investigators.

* The contents of this section were delivered on the 29th of April, 1846. What is here said of the "dia-magnetic" principle was entirely new to me at the time, having never heard of the term. On subsequently asking the speaker for a more particular explanation, he replied, in substance, that an imponderable element had recently been discovered, the motion of which intersected the current producing the direction of the magnetic needle. On my inquiring the name of the discoverer, the clairvoyant passed off (*i. e.* spiritually, the body assuming the inclined position, as is explained on page 38), and on returning he remarked, "It *sounds* like" — (hesitating and passing off again) — "he is known as Professor Faraday." I mention this phenomenon, apparently unimportant at first view, as one which establishes the fact of the clairvoyant's receiving impressions of *sounds* as well as of facts and things. A paragraph in a newspaper subsequently fell under my notice, containing a brief statement of Faraday's discovery of a principle which he terms "dia-magnetic;" but of this it is *certain* that the clairvoyant had no knowledge while in the normal state, when the above paragraph was dictated.

This digression from the main subject is intended as an appendix to the new proposition introduced, in order that hasty minds may thereby be induced to consider before pronouncing a scaling denunciation.

At the period last contemplated, the whole face of Nature manifested the most inconceivable convulsions, the result of which was the ejection of rocks and mountain prominences, the interstices between which were filled by a fluid element of one fourth the density of quicksilver, or exceeding somewhat the density of sulphuric acid, which is about twice the density of water. This fluid was produced by a development of the grosser forms of oxygen, of sulphurous acid, of alumina, and of carbon. The gross forms of these elements (the only forms that could possibly have been at first developed) were unfolded by the action of the envelope of the whole Mass, and by the affinity which the lighter particles had for the atmosphere that then surrounded the world. These, when conjoined, produced the watery element that had a specific gravity comporting with its relation to the granite, which latter also, in its density, sustained a corresponding relation to the interior igneous elements.

The atmosphere that then enveloped the whole Mass, was altogether unlike that which now encompasses the earth. A dense atmospheric composition was emanated from the internal elements. This in specific gravity was not much less than water now existing. No form possessing life could have existed upon the earth's surface while the elements were in this state; and they continued in this state through a number of ages that transcends all computation. The atmosphere was composed of a very small portion of nitrogen, one sixth of carbon, and the remainder consisted of the imperfect developments of hydrogen, sulphur, and fluorine. The peculiar affinities which these sustained to each other, have since become greatly modified; for whereas all elements were *then* but imperfectly developed, certain ones have *now* ascended to the perfected form of our atmosphere; while carbon and other simple elements have gradually become sequestered among the mineral and vegetable compositions on and beneath the earth's surface. Thus the refined particles have ascended and assumed the form of the simple and compound substances, that now surround the world and pervade immensity, while others have gradually ascended to fill their deserted stations, and others again have descended to enter into the mineral substances for which they have had an affinity.

Thus at this epoch, and after granite had been formed (this being a composition of mica, feldspar, quartz, and hornblende), the condensation of ultimate particles produced the watery element, the ultimate of which produced the atmospheric envelope. At this period there was going on successive developments from one composition to another, as one became able to produce and sustain that above it. And such in reality were the only elements that could have existed at this epoch of the earth's formation.

Another evidence of the density of this watery element, consists in the fact that all the original rocks and prominences were acted on and worn away by the water then surrounding them. The force of the *present* water could not have produced this result, especially in anything like the length of time in which these rocks *were* reduced by the ceaseless action of the waves and currents. True, the water produces the same effects *still*; but let it be carefully impressed that it is connected with *other* substances, the action of which accelerates the disintegration.

A telescopic view of the earth from Mars or Venus would at this time have presented the same appearance that is sometimes presented by Mars and Mercury. It would have exhibited a deep red appearance, encircled by a dark ring of atmosphere; the same as we would naturally expect if a planet were in a state of fusion, or in a burning condition.

As this element exerted this constant action upon the early rocks, particles were gradually carried and precipitated to the bottom of the seas in the form of sediment. Depositions were thus formed in every chink, and crevice, and vacated portion, of the sea-bottoms throughout the earth. And as the accumulation increased, so the heat that was beneath the whole incrustation ascended through the portions deposited. And as the heat ascended, the deposited materials became united; and thus were formed the primary stratified rocks known as gneiss and mica slate, interspersed with mica schist, &c. And as the granite was an index of the watery and atmospheric developments, so was the second formation an index of elements that must then of necessity become purified and comparatively refined,—inasmuch as every succeeding stratum unfolded new principles, the ultimatum of which tended to the refinement of the watery and atmospheric compositions.

§ 37. The science of Chemistry has afforded much valuable infor-

mation concerning the solids, fluids, and aeriform substances in being. It has not, however, been able to discover *all* the elements that are existing in the composition of the earth. But it has been successful in establishing some most important facts, the tendency of which is to enlighten the world.

The primitive elements are supposed to be fifty-five in number, about forty of which are metallic, and the rest are non-metallic. These, in various modifications, are supposed not only to form the substance of the whole earth, but also its gaseous elements.

One very important fact that has been discovered in relation to oxygen and carbon, is that these largely pervade the substances of the crust and on the surface of the earth. Carbon and carbonic acid gas prevailed more extensively during the period of early stratification than at any time since that period. Lime contains in every cubic yard, ten thousand cubic feet of carbonic acid gas: and carbon also enters into the composition of coal, to the amount of from sixty to seventy-five per cent. This proves evidently that these substances were very extensively disseminated throughout the surface of the earth: and if they had ascended into the form of atmosphere, the very first phenomenon would have been the extinction of every living form, if any such had existed.

This amounts to an absolute demonstration of the proposition in reference to the density of the elements that primitively surrounded the whole igneous mass. For a condensation and sequestration of carbon into the substance of lime and coal, manifests its original state of development; and the fact that it descended into such a state of consolidation, manifests plainly that it was superseded by some more rare and perfect substance.

Then again, the accumulation and stratification of substances which were originally contained in the composition of granite, distinctly proves that each of the four substances, mica, hornblende, quartz, and feldspar, were composed of particles that would admit of a further subdivision. Many portions of the primary rocks are characterized by one or more of these compounds as distinguishing them from the neighboring portions. Such are the quartz rock, mica, schist, &c., each having sometimes the same position in the order of formation, with strata composed of other substances.

My object in impressing this upon the mind, is to prepare the way for the admission, as being probable, of that which characterizes all subsequent formations. No substance has as yet been formed, which

contains properties and elements that were not existing in the primitive formations. And that the first sedimentary strata followed the latter as a sole consequence of the action of the waters against the ejected rocks, is plainly manifest, inasmuch as neither this nor the previous formation manifests any infusoria or marine polipi, that are so largely manifested in the succeeding formations. The granite and sedimentary rocks may therefore be considered as constituting the first coating or covering of the igneous mass of the world.

But before proceeding further in our researches into the geological developments, it is proper to understand the laws of crystallization. And here again the world is indebted to chemistry for some very important discoveries. It is a well-established truth, that every substance in a state of crystallization possesses, before its coherent elements are reduced to a fluid or gaseous state, forms that it never again assumes in subsequent condensation. Crystals may be produced by the compression of substances before they enter into any higher state than that of fluidity. And crystallization may be produced by other processes, the most perfect of which is the sublimation of particles by reducing them to an ultimate or gaseous condition. Corrosive sublimate, phosphorus, platinum, and diamond, all display forms produced by the condensation of sublimated and gaseous particles. And this phenomenon has been so uniform that it is now exciting the attention of philosophic minds, the result of which will be a new theory concerning the atomic structure of the Universe.

The first stages of crystallization in any substance demonstrate the angular form of every particle engaged in the process. The first congregation of particles produces the least perfect form of crystallization. And by dissolving this crystal, and causing its particles to ascend into the fluid or gaseous condition, and to become again condensed, there is produced a finer and more perfect form of the crystal. This therefore proves that as atoms ascend from the lowest state toward the highest, they assume more perfect forms. They become, in passing from the angular toward the circular, &c., so perfected that, when condensed, they compose the most perfect state of crystallization. The observations in chemistry, therefore, have led to this discovery, the tendency of which is to establish incontestably the progression and perfection of forms such as are exemplified in all crystallized bodies.

• The element of silicon combined with oxygen, forms the substance known as silica, which is found in granite. And so similar elements

compose other substances, the combination of which forms the primary stratifications. And how easy it is to discover the reason why a formation like that of granite should have been the *first* produced ! It is because the original atoms were *angular*. These being the lowest and most imperfect, take the *first point* in the formation ; while every other form is contained in these, *undeveloped*. Therefore more *recent* formations display new compounds, new conditions, and new appearances ; but they contain no substances that granite does not contain. Therefore no elements have been brought into being during the successive stages of formation, that did not exist in the beginning ; and all the difference existing between the higher and lower substances is owing to a change in the forms and composition of particles.

The earth primitively, then, was in the undeveloped condition before described. And the first condensation produced the granite ; the second development was that of the fluid mass referred to, and the third, being the ultimate of the last two, was the atmosphere. The whole of these have become essentially changed as circumstances have changed. And so a constant sublimation was then, and is still, going on, the evidence of which is plainly manifested in every form, high or low, in being.

At the period when all chemical and mechanical causes were in full operation, of which the formation of the primary rock was a result, this, by fusion and subterranean agitation, assumed positions exceedingly fantastical. Then the circumference of the earth was a little more than thirty thousand miles. And during the lapse of innumerable ages, a coating of granite was formed, of nearly one hundred miles in thickness, all of which was before the gneiss and mica slate system made its appearance. This, again, assumed a thickness corresponding to its position and relation to the granite, and the powerful action of the watery element, which latter also entered largely, by condensation, into its composition.

By the constant workings of the interior and external elements, the lower strata of this became modified, and the highest, becoming partially disintegrated, formed, by constant accumulation of sediment, the clay state and grauwacke slate system. And this may properly be termed the *transition* from the primary to the fossiliferous formation ; for in it are fossil remains, almost without number. Plants are scarcely visible by any other evidence than impressions remaining upon the rocks. In this formation is found the series of fossils

known as crinoides, conchiferæ, poliparia, crustacea, and indistinct traces of marine polypi.

It is evident, then, that at this period imperfect plants and animals must have had an existence. And geologists have irresistibly adopted the conclusion that a modification of the atmosphere and earth was the occasion of the production of these.

§ 38. At this period of the earth's history, wonders of a still more profound and interesting nature present themselves for research and steady contemplation. The primary coating of the igneous mass has ascended to the grauwacke slate system; and the water and atmosphere have become essentially changed, having one more degree of refinement than they possessed during the formation of the last system.* And *Motion* is also ascending, and entering into forms possessing *Life*. At this period *plants* had an existence, whose indistinct remains have been discovered. These were forms that had not progressed to the flowering, and thus are called flowerless plants, crinoidians, &c.

In contemplating this epoch, an unanswered question arises for solution.—The *first ascension* of *Motion*, or the origin of *Life*, has been a subject of much speculation in philosophic minds, for the special reason that it is the foundation upon which must rest a proper solution of the question concerning the creation and organization of all things subsequent to this phenomenon. But though the subject of the origin of *Life* has been subjected to such deep investigation, no powers of scientific analysis, or human speculation, have as yet been able to solve the great mystery involved in this question. It has been, and still will be, a subject of extensive discussion, whether *Motion*, by any possible means or modification of its conditions, can produce the phenomenon of *Life*. But it will be found a subject susceptible of easy demonstration, if it is properly considered that the *First* of all things is an *Embryo* of all other existences; that it is a Germ, containing the essential qualities to produce higher states of refinement; and that when subjected to favorable conditions, it will unfold its real nature, and expand into new forms, new substances, new elements and organizations. And (as was intimated during the process of the Key to this portion of the Revelation), *Motion* is the *first* of all living Principles contained in living matter,—and the *ultimate* of this, together with that of its vehicle, Matter, produces Spirit. And therefore it is easy to understand that one more step in.

the order of ascension from the condition which the word *Motion* indicates, would produce the phenomenon of *Life*,—there being also a similar ascension of materials as forming a proper vehicle for the same.

The opinions generally prevailing upon this subject for many ages, have been altogether untenable and unphilosophical. Causes have been conceived of which have had no existence in Nature, as being the immediate agent of breathing the first breath of life into every form. And thoughts that have originated from these suppositions have tended much to restrict the general inquiry which it is proper should be made in reference to this particular subject. But the conditions that were required for the development of *Life*, have been by physiologists, to some extent investigated; and these have endeavored by known laws to demonstrate the true principles and process of gestation, and the materials and conditions necessary to such a process of development. But experiments that have been instituted have, as a general thing, failed to produce the phenomenon of gestation; and the conclusion has been generally adopted, that this can not take place under any circumstances, save through the ordinary instrumentalities. Experiments, however, in one or two instances, have to a great extent succeeded; that is to say, by a proper compound being placed in a favorable position, and acted upon by electrical forces, life, and a singular species of animal, have been produced. But experiments of this character can not have any possible bearing upon the question under consideration; for if life and activity were the results of such experiments in innumerable instances, this would not lead to a proper solution of the question respecting the *origin* of *Life*.

Nature contains all the forces necessary to institute all the conditions, and to produce all the developments, that occur in the earth and on its surface. And by properly conceiving of a uniformity in Nature's laws, we can form an adequate conception of the successive developments that are the results of such. On this basis we may establish a law of *teleology*; and upon this we may repose, having the most perfect confidence in the workings of Nature's principles, in suitable combinations, in the production of the various developments. And thus we may have a steady, unchanging, and unerring guide, whereby we may be enabled to associate our thoughts and aspirations with the higher states of the ascending laws.

This, then, is the era in which *Motion* becomes *Life*, and in which

materials enter into combinations suitable for its development,—of which combinations *plants* are the types and indications. By what process Life could have been developed, is a question of the utmost magnitude, inasmuch as it involves in its recesses, the ennobling powers and intellectual endowments of *Man*. For the very moment that one particle attained *life* upon this earth, that moment Life, Sensation, and Intelligence, were determined as inevitable and endless results. For, as it was before remarked that if motion were given to one particle in the great Mass composing the SUN of the Universe, this would establish motion in every atom in existence, which motion would be *eternal*,—so if one particle receives the essential quality of *Life*, from that moment is established the endless duration of Life, and of its consequent results and manifestations. How inconceivable, therefore, is the importance attached to the plain and distinct answer which the question demands!

And I am aware that opinions which have existed, and which still are in being, concerning this subject, will, on due investigation, be rendered to some minds altogether repulsive and unreasonable, while by other persons these opinions will still be adhered to with all the energies of ignorant and misdirected minds. And minds of the latter class have, at all ages of the world up to this moment, wielded more influence and power than all the powers of Thought and Intelligence. But are there no principles upon which the true investigator may rest undisturbed?—no sanctions of Truth and Virtue sufficiently powerful to sustain him in his positions?—no basis upon which Truth and Philosophy may remain unshaken, amid the conflicting elements of fanaticism? And is there no power in truth and goodness to sustain the investigator against the encroachments of principles which Nature and its Productor have never instituted? Should a blind and enthusiastic zeal be allowed to crush the efforts of the free mind—one that discovers by proper induction, the Source from which all principles originated, and reveres that only which bears the indestructible signet of the Eternal, Positive Mind? Should that mind be restricted whose meditations are the pure influxes of Nature's principles and beauties which are everywhere extensively manifested? And it has been a want of the proper knowledge of the principles upon which Nature and Truth exist, that has obscured this great subject so long from scientific minds.

• It is not necessary to discuss the proposition, yet unrefuted, that *Life* is a progressive development of the principle of *Motion*, and

that the marine plants were the *first* forms suited for such development. For animals could not have existed before vegetables, because the first is an ultimate of the second, containing one more principle, which the plant only typifies.

§ 39. Very extensive discussions have also arisen in reference to the laws of mutation of species and progressive development. The general opinion existing in reference to this subject, has arisen from the diverse indications of the first and subsequent rocks containing plants and animals, and from the general classifications into which these seem naturally to arrange themselves. This opinion is, that the whole creation, from the lowest to the highest formation, has proceeded in an order of succession, so as to exhibit a general correspondence as existing between the geological and zoological creations. And this opinion has become very popular, insomuch that other opinions appear to stand openly attacked thereby. And the professors of these have in return endeavored to refute the previous hypothesis, not from the supreme love of truth, but because *they* have been *previously* attacked. And to ward off this attack, it was not necessary to investigate with a pure desire to unfold the *truth*, but with the intention to sustain preconceived opinions. And efforts to this end have been made by arraying a multitude of counter evidences, not of a general, but of an assumptive, gratuitous, and incidental character, so that the theory which opposed them might in return be itself successfully opposed. By such procedure, nothing has been gained for the furtherance of science, but something has been lost in the unceasing efforts of different persons, to refute each other's opinions. For becoming lost in the mist of contention, the mind loses sight of the rule that should always be uppermost in the mind of man, That *Truth* should be the object to be attained, and not the establishment of *opinions* or *hypotheses*.

Argument, therefore, is not required in the present instance to show the truthfulness of this or any other proposition; but all that is required is a definite explanation of the origin and character of the first forms which Nature breathed into existence previously to the carboniferous formation.

Abstract experiments and observations upon the laws and principles that govern the sublime works of Nature, have gradually prepared the way for the unfolding of knowledge concerning the mode in which each particle assumes its specific and destined position. And

here again the sciences of Chemistry, Anatomy, and Physiology, take a position as the most useful and important among all others, especially as these have determined upon many substances between every component atom of which there exists a demonstrable chemical affinity. There is an obstacle to the full and complete success of these researches, because it is absolutely impossible for man, with his present knowledge concerning the fundamental principles of Nature, to form instruments so perfect that the most rare particle can be subjected to a minute analyzation.

It is not the object in the present instance to make the known truths in science conform to the original condition of the earth; but it is the object that the fundamental principles upon which Nature unfolds her stupendous creations, should, by progressive development, ultimate in the truths which these sciences have unfolded to the world.

Chemistry will unfold the fact that *light* when confined in a certain condition, and condensed, will produce *water*: and that water thus formed, subjected to the vertical influence of light, will produce by its internal motion and further condensation, a gelatinous substance of the composition of the spirifer, the motion of which indicates animal life. This again being decomposed and subjected to evaporation, the precipitated particles which still remain will produce putrified matter similar to earth, which will produce the plant known as the *fucoides*. It is on the results of this experiment (the truth of which, as above represented, can be universally ascertained), that rests the probability, though not the absolute certainty, of the truth of the description which I am about to give concerning the first form possessing life.

As has been before remarked, all the elements had undergone a material and substantial modification, at the close of the transition rock, or grauwacke system. And many portions of the sea-beds were at this time in a state susceptible of giving birth to new forms. The change in the watery element had been general; for carbon had become more universally disseminated, while oxygen, in comparatively minute portions, was imperfectly assuming its present gaseous state. The substance in granite known as quartz, the most perfect combination of oxygen and silicon, was combined with the limestone in which carbon was so extremely condensed; and a uniting of these, and the warmth generated thereby, acting with the favorable affinities of the water and atmosphere, created in some portions of the sea-beds.

and partially protruding rocks, a composition assuming apparently the state of rest, while in reality the imperceptible motion existing in it was decomposing and uniting particles, and creating a principle of internal vitality, or *vis vitæ*.

Here was manifested the generating power of motion, and the phenomena of life, of death, and of reorganization. For the decomposition of any one atom in these gelatinous masses, represented the disorganization of all bodies, or death; while the recombination represents the principle whose pregnation results in bringing into existence new forms and organizations. And the constant activity existing in the whole mass, united by forces heretofore explained as association or affinity, not only manifests the unchangeable laws of Motion, but clearly represents all the phenomena (not yet properly understood) that are presented in the process of gestation. Masses of the above description were existing in various parts of the earth, and upon the segregated beds formed by the action of the elements upon the first stratified portions of the earth's crust. These breathed into existence the forms termed flowerless and marine plants, the highest type of which is the *fucoïdes*.

Let it be duly impressed that the basis of these formations consisted principally of mica, quartz, and hornblende, modified by the associated particles of lime—which in decomposition produced from their inherent elements the forms above described. Let it be further impressed that granite and limestone, including the mica slate, had not previously entered into any particular organic composition.

Plants of this period were not very perfectly formed, being destitute of ultimate portions (or seeds, flowers, and foliage), and being unsuited for any other purpose than that of producing a higher order of forms—the former merely *representing* the latter.

Here Motion and Life became visible. Motion was originally and eternally established; while Life, its ascending development, was first manifested in the imperfect forms of marine plants. All conditions agreed for this production. No artificial energies were required to bring them forth. No new force, quality, or principle, was necessary to the successful development of that which is known to us as *Life*. Nature displayed her living energies in the first forms, though imperfectly. Yet these represented and typified the highest process of gestation and reproduction, and the highest organization that has been subsequently produced, and which now exists as these first types *investigator*.

§ 40. Ascending in the scale of being, the radiata and polyparia stand next in order,—these being results of the decomposition of former substances, and of combinations of these with other elements, the whole assuming, as a consequent result, the form next in the order of development. The term “radiata” is improperly applied; for forms which this term implies were not in reality existing. But as it is not necessary to discuss the definitions of geologists and zoologists, or the generic *names* that have been applied to forms in the animal kingdom, I will proceed directly to describe the *nature* of the animals that have been thus named, as this was then manifested,—both of those upon the inland portions, and of those which then were extensively swarming through the watery waste,—with the operations performed by the latter.

The polypi were active in forming from the solution of lime and other compositions of like nature, the imperfect coral reefs, which now stand as an evidence of the ingenious work of these animals. The radiata were below these, assuming the form of suspended moss: having an interwoven and complex membrane, the vehicle of transmitting imperfect sensation, more properly *life*, that was exhibited in the radiating feelers that were thrown out from every portion of the united substance. So perfect were these feelers, that any molecule or substance passing near them would be suddenly caught, and by an active decomposition—that which is known as digestion—they would unite these with their own substance; and from this cause their nature was subjected to constant change.

Through the successive modification of these, the *articulata* were developed as next in the order. The radiata so perfectly typified the ascending form, that if the whole were cognizable to the senses, the whole subject would be plain and demonstrable. This class (which may yet be termed *plants*) were constituted with innumerable chambers and multivalve portions, the whole mass being entirely ventral. The annelidans and serpulæ, are species of these. Uniting with these successive re-assumptions of forms, were the univalve and multivalve shells, so termed by geologists. Also in the same system, are included the crustacea or trilobites, and the radiated spirifer, which species soon became extinct, as they could not be permanent productions in consequence of bearing such an inseparable relation to the previous type.

• As a link in the transition from the radiata to the *articulata*, the *productus* and *terebratula* occur. And these are composed

chiefly of the particles that were floating in the solution of lime, mica slate, and gneiss, after these had become modified in the first forms. Thus the productus became another type, and an active agent of incessant transmutation, inasmuch as the forms above these show a correspondence thereunto, only being more perfect and complicated in parts,—the purpose of which was to produce, by a still further ascension, the succeeding class and species of animals which the carboniferous formation so extensively exemplifies.

In the present class of *vegetable* formation (for in reality no *other* species were yet existing),* innumerable shells were formed as the result of the workings of the existing class of beings possessing the principle of vitality. These were ventral, valved, and chambered, and interlined with a soft, gelatinous, moving, living membrane, near the osseous portion of the animal. Many of the above species became extinct a long period before the completion of the carboniferous strata.

The period occupied in the transition of the whole globe, is to us inconceivable; for Nature at this period manifested no impulsive or catastrophic occurrences, but was calm and quiet, and to us would have appeared entirely desolate, inasmuch as no objects were in existence but the minute marine plants. But as these forms represent the progressive development of Motion to Life, and of lower to higher species, they stand in analogy to the mighty developments of the earth, water, and air,—there being a constant ascension of each to higher stations, the vacuum caused by their ascension being supplied by particles ascending from inferior stations. And so the whole gradually unfolded conditions for the introduction of a new era. The termination of the era in being is distinctly proclaimed by the more exalted organizations which a change in the elements, conditions, and forces, was the immediate cause of developing.

I join all the vegetable developments of the grauwacke and clay slate system into one general class, that of the *avertebrated*.

The reason why I denominate all the living developments of this period *vegetable* and *avertebrated*, is because *Sensation* has not as yet become a distinct principle. That it has, can not be proved from any class or species of productions yet discovered by geologists.

* The clairvoyant requested the insertion of a note stating that the reason why his classifications of the organic productions of the ancient periods differed slightly in some respects from those made by geologists, is because he found that the latter did not strictly conform to Nature.

Animals could not have existed previously to plants ; for the condition of the earth and elements was altogether inadequate to sustain animal life ; while the prevalent carbon and kindred elements were capable of sustaining the minute creations and developments of the vegetable kingdom.

The term "sensation," as applied to life, vitality, or a minute degree of motion, is altogether improper ; for sensation is as distinct from life as life is from motion. For sensation is the principle that connects the inner life, or spirit, with the external body. Life may exist, where sensation does not. The phenomenon of life should be understood as a mere *ascension* of the principle of *Motion*,—this developing inherent energies, and causing an imperceptible transmutation and reproduction of the substance in which the principle exists. Such, therefore, was the character and condition of the forms developed at this period.

Before ascending to the carboniferous formation, it is necessary to notice the subdivisions that are made of the ascending strata. The first has been termed the "Silurian,"—owing to the manifestation of this rock in a portion of the country which the people of the above name first inhabited. The next in order above this, is termed the "old red sandstone system." It is very remarkable, and is so considered by geologists, that crystallization is not visible in the composition of the sandstone to any particular extent. It is very evident that this formation was produced by the congregation of ultimate particles of the mica slate, gneiss, limestone, and shale ; inasmuch as particles of these had become so essentially modified that the sandstone only could be produced thereby. And at this period, the trap and basalt were existing in projecting positions in various parts of the dry portion, but more extensively under the surface of the water. These rocks contained greater quantities of crystalline matter, which was prevented by circumstances from forming in the sandstone system. The latter formation is in some parts of the globe very thick, its thickness varying from three thousand to ten thousand feet.

This period developed a still higher order of animals, which the Silurian system ultimately typified. *Fishes* now became extensively disseminated throughout the waters : and corals were existing in abundance. The terebratula continues but little modified in this era. The spirifer and the ortho-spirifer now become extinct, and few traces of them continue to exist in the upper strata, and these are modified : and the productus ascends in genera. From the lower genera of

molluscs, the gastropod becomes developed, and also a still higher species, which is the cephalopod. The radiata and articulata, in their progression, now begin to assume the form of the scorpion and insect, between which the fuci determined upon by geologists, sustains an intermediate position. The seas at this time were inhabited by annelidans and scorpion fishes, the ultimate of which represents nearly the shark and sturgeon. The annelidans were a species of sea-worm, still to be found upon many coasts and coves, where stones and other bodies of concealment exist. Of this class there are two kinds, the white and red, the first of which is hermaphrodite, sustaining an intermediate position between the lower type and the higher, in which the *serpula* becomes visible.

§ 41. Plants at this period have ascended to the *sigillaria*, with but little modification, although the same subsequently ascend to the class *conifera*, which the carboniferous formation so extensively manifests in the slender, beautiful pines of which remains are found. The positive distinction between the vegetable and animal creations, does not appear before the carboniferous stratification, when disintegration, decomposition, and segregation of the primary formations, had become very extensive. There was also a corresponding ascension of all the elements, the same being plainly exemplified in the preceding formation containing the fish, shark, and other marine productions, the origin of which can be traced to the first vegetable, gelatinous production. And as this period represents the two kingdoms in a more distinct manner than did the previous, the line of demarcation can be correctly drawn between them, notwithstanding many interspersed materials from the Silurian and sandstone systems that consist almost entirely of shells, the species of which are identical with the original molluscs. These representations will become more clear when a description is given of the crust of the earth as it was prior to the change of the dense element, which resulted in the formation of the limestone.

This era, then, shows an ascension of animals to one degree above the avertebrated. Yet if these were properly arranged in order, the highest would show a great dissimilarity and superiority to the first species of the same classes—the species which I shall designate as the *osseous fish* development. ♦ For the convoluted and muscular organizations of the sandstone period, of which fish is the type, have not as yet assumed the posterior portions that characterize the proper vertebrates. For none of the species of fish now existing ascend in

organization much beyond the gelatinous composition of the annelidans, excepting in form and texture, these being such as to require a different concatenation of forces to produce muscular activity and marine locomotion.

By the deposition of particles still in process by the action of the elements, and by the tides which at this period covered nearly the whole face of the earth—tides which were of excessive magnitude and force,—and by other local causes, which will soon be explained, the extensive solutions of lime then existing, became, when conjoined with other substances, deposited to form the great series of strata known as the *carboniferous limestone*. At this time marine animals and land plants were developed; and the latter began to shade a small portion of the earth's surface that had for ages innumerable been one extensive watery waste. Dry land now became manifest,—and now followed a development of soil as resulting from the decomposition of gelatinous substances previously existing upon the same portions; and from this sprang up minute vegetable forms. Existing mountains then became still more prominent, and others were soon ejected, by the unceasing action of the interior of the earth, which became excited at this time by the change of the elements which placed the external and internal in altogether unequal conditions. The equilibrium had been gradually destroyed by the ascension and constant recombination of the watery element, whose previous density had balanced the expansive force of the interior. Therefore, to restore this equilibrium, the internal portions must have vent; and this was obtained by the extensive upheaving of those mountains now known as the Apennines and the Andes.

But the description of the mountains previously existing, and of those ejected at this period, should not be given until after some preliminary observations upon which depends a proper conception of the inequalities and wonderful catastrophic occurrences which at this time apparently confuse the general order of Nature's laws, and her otherwise harmonious operations.

The earth had, by condensation, become two thousand miles diminished in circumference since its magnitude was as before stated; which was during the elastic state of the primary coating. The seas were not so deep as before, though the surface of the water was more extensive. This change was caused by the expansion of previously condensed particles composing the water; for it is a well-known law in chemistry, that as particles become sublimated, they expand and

consequently occupy a greater space than before. And this period represents the condition of the water in its progressed and ascended state. Being therefore higher than before, there was visible only a small portion of those stupendous mountains, that are now towering many thousand feet. Therefore innumerable shells, and immense collections of all kinds of plants and animals then existing, were conveyed by the tides almost to the very tops of these and other mountains, and there deposited in the crevices and undulated portions, of the rocks that compose them. And portions now prominent being previously entirely covered by the waters, and constituting the bed of the sea, became strewed with various plants and fossils which the water and other substances had yielded, and when ejected to such an immense height they retained these fossils and impressions.—And these have in many cases confused and destroyed the order of creation in the minds of geologists, because previous formations and succeeding ones are alike found together. But as these are *particulars* and *details*, the naturalist and geologist should not array them against the law of order and harmony which the uniformitarian endeavors to establish as constituting a system of progressive development. Furthermore, *tides* at this period were greater than any which are *now* in operation. For the waters were accumulated to immense heights every fourteen hours, being twice elevated during the period of the earth's revolution upon its axis.

The theories that have been presented to the world concerning the phenomenon of tides, have generally been very incorrect. It has been supposed by a conspicuous astronomer, that tides were produced by the law of *attraction*—by the action of the moon upon the earth. This can not be true; for attraction is not an established principle, especially beyond the atmosphere of any body or substance. To show plainly the impossibility of this being the cause of tides, I will present some of the chief considerations which have an important bearing upon the subject.

If the moon has any attractive influence upon the earth (more than what consists in the natural relation existing between the two bodies), why, when the moon is in conjunction with the sun, does not the water become *more elevated* on the side of the earth next to these bodies, as might naturally be expected if such attraction existed? Also, substances upon that side of the earth would not then weigh near so much as when the moon was otherwise situated. Also when the moon is on the opposite side of the earth, and the earth sustains

a position between it and the sun, why is not the elevation of the water *equal* at all portions of the earth? For if the moon and sun exert an equal influence, the result should be equal heights of water all over the earth.

§ 42. It does not become the character of this book to discuss previous opinions, incorrect hypotheses, or points of philosophy thought to be established; but it is the object and end to give to all investigators equal justice, and the highest approbation so far as their researches have been for the furtherance of truth, and for the enlightening of the minds of the world concerning the principles upon which Nature performs her energetic and sublime workings. For if it were the intention to dispute opinions which have been founded upon the *appearances* which things have presented, then the discussion would be almost without end. For the falling to the earth of a substance previously suspended in the air, has been termed *gravitation*. The tides have been considered as the result of the same principle. All things have been represented as possessing, to a greater or less extent, the principles of attraction and repulsion—a perfect and established *antagonism*. And inasmuch as this is the belief now extensively prevailing, it is not possible that a different theory or hypothesis can be received unless it addresses the understanding of man with more plainness and cogency than the former theory.

It is a well-ascertained truth in astronomy, and in the principles of mechanics, that a body rotating like the earth on its axis, has the greatest tendency to throw off substances in the direction in which it revolves. As the earth revolves from west to east, and, at the present time, once in twenty-four hours, it must of necessity produce two elevations of water, especially as the water surrounds the whole globe. Every twelve hours, the water would be elevated at the extreme east and extreme west, or in other words, at given antipodes of the earth. The elevation of water once in twelve hours, is a result of the centrifugal tendency that the globe creates in one half of its period of rotation,—corresponding tides being thus produced on the opposite sides of the earth.

There are many things operating incidentally upon the water, which produce variations in the periods and elevations of the tides in different places upon each portion of the earth. A correct knowledge of the law of fluids will at once demonstrate the cause of the whole phenomenon. And it is by understanding the natural tendency of

fluids, and that of all other substances, when subjected to a centrifugal force, that the present explanation of the phenomenon will become established beyond the possibility of refutation.

Thus, at the epoch of the termination of the sandstone system, and when the elements had become thus modified, the water was agitated by such wonderful tides that fossils of every description were carried by it and deposited in the clefts and crevices of mountains, not excepting those of the Andes. And as was before described, the equilibrium had been nearly destroyed by the sublimation of particles composing the elements, by which operation the exterior became unequal in pressure to the expansive force of the internal. The result was some of the most mighty and inconceivable agitations of the interior molten mass, the noise of which would have shattered to atoms the complicated organization of man. The convulsions that occurred were so immense as to present the appearance of utter destruction, and it would have seemed that the materials of the whole earth had experienced one universal clash in an instant of time. And it was by these paroxysms, which were altogether indescribable, that the crust of the earth was broken, and inconceivable masses of stone and molten mineral substances, together with the remains of organic beings previously upon the surface, were thrown to an immense height. The sudden upheaving broke stratum after stratum into great and minute masses, while other strata were bent and twisted into every possible position, exposing trap, basalt, granite, sandstone, shale, &c., which were apparently deranged and confused in the most indescribable manner.

At the very moment this terrific occurrence took place, a process commenced by which the great mass of lava thrown from the interior, conjoined with the previous solution of lime and coral reefs, became soon segregated and condensed; and being attractive to the carbon generally pervading the earth at this time, the result was a condensation of a great portion of the whole mass into the carboniferous limestone and coal formations. The element carbon, which had been previously associated with, became by this process disunited from, other particles in the atmosphere, to a great extent.

This resulted, again, in a modification of the composition of water; the result of which, again, was an ascension of the primary elements to associate with the envelope formed by the new and more congenial atmosphere of the earth.

Mountains that were then thrown from the interior, have since been

such beauties as they now display, would not have been believed or imagined by man, had it been possible for man to exist during the development of these portions.

Thus earth, water, and atmosphere, became correspondingly perfected; and their united action was such, that all formations which resulted as an ultimate of prior species, must necessarily have an organization comparatively exalted and refined.

§ 43. This, then, is the period, after the lapse of incalculable ages, when dry land became visible. And after the inconceivable movements in the earth, the water, and the atmosphere, the equilibrium was re-established, and all was again rendered calm and quiet. The earth contracted, and the water, becoming less dense, expanded to a greater volume. The atmosphere became fitted for the ascension of ultimate particles. Yet carbon was existing to a great extent, while oxygen was almost entirely undeveloped, and nitrogen formed a great portion of the air, neutralizing the action of the other elements. For had it not been that the tendencies, either of carbon or of oxygen, had been counteracted by an associated element, all things would have instantly become inflamed, and would have been dissolved with great rapidity. But the equilibrium thus established, rendered the atmosphere congenial, and suitable to perform its uses.

And the aspect of things generally, manifested the dawning of a new Era. It plainly indicated the adaptation of all substances to each other, and to the whole agglomerated Mass. It clearly revealed the development and preparation of substances for more perfect organizations, and also showed the establishment of more equal and harmonious conditions than could have existed without the change.

Thus were all Nature and all her elements, laws, and principles, quieted into repose for the steady and successive creations of new species of land and sea developments.

And this is the era when Motion transcends Life and becomes *Sensation*,—and when forms transcend plants and become substantial species of animals:—and this is termed by geologists, the “Carboniferous Formation.” For the avertebrated and osseous fish species now progressed to higher degrees of perfection. And it is most tranquillizing to the mind to contemplate the development of distinct types and infallible indices of higher forms, and to meditate upon the perfect mutual adaptations of all things to each other, and to the pro-

gressive unfolding of higher forms, which Nature indicates with evidences that can not be misconceived or misapprehended.

All things had been thrown into a chaotic condition, the confusion of which to some minds would appear altogether to exclude the idea of any order or law as being concerned in the creation of the world. And many noble and enlightened minds have endeavored on such grounds to refute the reasonings of those who have investigated the sublime workings of Nature, and who, by observing an unlimited concatenation of causes, have endeavored to establish some orderly system, so that all subordinate things might be conceived of by analogy.

The opinions of geologists are in some particulars very dissimilar and very incorrect. But geologists are nevertheless worthy of the approbation of the world for endeavoring to unfold truths that might lead to a proper comprehension of the origin of the earth. And I do not therefore feel impressed to contradict any of their theories or propositions, but merely to *state the truth*, in order that that which they have not discovered may be correctly inferred from the evidences presented in this course of generalization, the *basis* of which they will not dispute.

They have considered this present period of stratification, the *third* of the general division, including the primary. But I am distinctly impressed that *Sensation* did not before this period become an unfolded principle of the original law. And as the earth has now assumed established divisions, and as the water and atmosphere have ascended to a higher state of refinement, *this* is the epoch when types were ushered into being, which ascend undisturbed to the organization of mankind. And, according to a previous declaration, the inconceivable periods of time that the world with all the forms it had developed, had existed before this era, constituted one unimaginable *night* or "*evening*,"—the unfolding of which manifests new beauties, even the "*morning*" of a new existence. Therefore "THE EVENING AND THE MORNING WERE THE FIRST DAY."

This is a remarkable era in the geological history of the earth's formation. Although it is impossible for geologists to determine upon the exact chronological period of these occurrences, from any indications which Nature presents, yet natural appearances have served as a guide to a general inference. But a truthful conclusion has not as yet been established.

• Dry land now appears. The earth is divided into two great continents, and the rivers, lakes, seas, and oceans, commence their

ceaseless operations, performing the work of decomposition and sedimentary segregation. The earth now assumes the rudimental stage of its future development, insomuch that all things now manifested put forth evident indications of a far more glorious era.

Before this period, the earth was apparently "without form, and void, and darkness was upon the face of the deep:" for the encompassing robe had not been illuminated by the degree of light which now dispersed the utter darkness. This was accomplished by a change of the atmosphere, which in becoming more refined, became also more susceptible to the action of the sun's rays, and thus clothed the earth in a more grand and sublime robe. The earth was before this without form or order, comparatively, because the present era unfolds the superior beauty, and harmony, and order, that the internal elements were designed to produce. Therefore order becomes now a conspicuous indication of Nature. Animated forms now dwell upon the dry land, whereas before, no living or creeping thing existed upon the earth's bosom. The change of the earth, water, and atmosphere, was a transformation from that which was before seemingly a fountain of chaotic materials.

All the evidences which geologists and naturalists have brought forward as proving the exact conditions and circumstances under which the coal formation was produced, do not in reality convey a correct idea of the causes that produced these great carbonaceous deposits. In many portions of the world, coal is found to be resting upon the primary coating of the earth; while in other places it lies upon the various strata of the transition rocks, such as the quartz and slate, and especially the limestone. These formations also develop ironstone, limestone, sandstone, and various other kinds of deposits. Some of these enter into the composition of coal itself, while others form intervening strata, between the layers of coal. It is evident from this that the substance of the ironstone and other compositions, had a peculiar affinity for the carbon of the atmosphere; and this being thus attracted to and associated with the former, the whole consequently became condensed into the formation of which the coal is a prominent part. Also various parts of the sea-beds had not been subjected to the same amount of abrasion as others; and thus they became proper receptacles for the formation of the coal and the stratifications that are associated therewith. In those places, dry land became visible; the result of which was an active gelati-

nous development, occurring from the assimilation of light and heat with the previously decomposed vegetable substances, and which still possessed the principle of vitality. And being subjected to such favorable circumstances, a lively impregnation was the consequence, the action of which reorganized the parts that before had been assimilated.

§ 44. Therefore vegetable formations became very thickly disseminated upon the portions of land that were thus raised from the depths of the sea. Immense masses were thus formed, and trees towered to a great height, the species of which are now entirely extinct. These were existing in various parts where moisture prevailed, and where there was an abundant supply of the requisite elements. And so exceedingly fertile were these vegetable portions, that the plants, in their rapid growth, extracted the strength of each other, and became prostrated; and decomposition followed as a natural result. This decomposition formed heavy beds of *moss*; and these constantly collected substances of like nature, as the latter were wafted from their locations by the excessive tides; and thus immense masses of vegetable substance were formed. These gradually sank below the surface upon the shale and limestone substances which formed suitable foundations for them. Being thus below their original level, these masses formed a basis for the deposition of other disintegrated and floating particles (of which the solution of lime and shale formed a great portion), and thus in process of time would be formed an overlying stratum of shale.

It is well known among chemists that plants emit oxygen, and attract and assimilate with their composition, nitrogen, carbon, and other such mineral elements as constitute a part of their organized forms. This fact applies to vegetables *now existing*; but it gives but a faint idea of the nature of the vegetable productions that existed during the era under present contemplation. They were, it is true, forms suitable for the transformation of inherent elements into the atmosphere by reflux, but they were still more perfectly adapted to assimilate with their own composition a very large amount of carbon,—which in reality entered almost purely into their forms, and became an ingredient dissimilar to any now known upon the face of the earth. Their food therefore was carbon; their soil, the progressed, gelatinous, vegetable decompositions of the primitive ages. Hence, when these masses were thus decayed and condensed, and

finally transformed by the action of elements, they constituted the carboniferous, or coal formations.

Geologists have accumulated the remains of plants that have been found in the intervening strata of quartz, lime, and shale, which occur in the coal formation: and thus it is proved beyond the possibility of a doubt, that as each of these immense bodies of moss became concealed by a coating of the dissolved substances that were conveyed by the waters and deposited over them, so the *latter* deposits became in like manner the receptacles of *other* floating substances, like unto the gelatinous, living, germinating substances that were *first* deposited. And as these collected upon the strata, the action of the carbon, light, and heat, soon resulted in their pregnation. These then germinated, and produced an immense growth of vegetation. And by the same process as was observed in the previous mass, luxuriant growth, assimilation of carbon, decay, and condensation, occurred in the succeeding masses also. And *they* became likewise the foundations of immense beds of moss, receiving similar substances as drifted and deposited by the tides, with occasionally a few infusoria and sea-shells: and the whole settled, decayed, and condensed, as before, forming an immense mass of carbon. This, by the action of other existing circumstances, became converted into the substance of another stratum of coal.

These vegetables would not have become transformed into the composition of coal, had other conditions, other elements, or other circumstances existed, or the same as *now* exist upon the earth's surface. Thus one stratum after another was produced; and the process would have continued until the present day, had it not been that the substances in solution which were then abundant throughout the waters, became exhausted, and had not the elements, the conditions, and all things, become so changed as to render it no longer possible for the same process to be in operation.

Thus was the coal formation consummated; and, thus were its intermediate strata required and adapted—*designed*—as a basis upon which other strata of coal might be deposited and perfected. If these intervening strata of shale, limestone, ironstone, and sandstone, had not settled upon each succeeding stratum of carbonaceous matter, the substance of coal would not have been in existence, especially in its present form. Therefore it was positively necessary that the solutions of which the intervening strata are formed, should first exist; that the water should perform its circulating functions (the

result of which was the deposition of previously suspended particles), and that the general surrounding elements and conditions should be thus favorable, so that all conjoined might produce and condense both the vegetable mass and its concealing stratum,—and that one might become the useful substance for *Man*, and the other the basis upon which the former might be formed. And if these things had not all existed, a substance like unto coal would not have been known to the inhabitants of the earth.

Coal, therefore, is considered the first of the secondary formations. And here I would remark that it is impossible for me to accede to all the classifications made by geologists in either of the kingdoms; but so far as classes and species have been designated by appropriate terms, it is proper that the nomenclature should be preserved, instead of substituting in its place terms and phraseology not altogether familiar to the scientific reader.

The coal era presents indications important as respects a proper comprehension of geology, and also furnishes important hints in regard to the process of creation. For the withdrawing from the atmosphere of the carbon which has entered into the composition of coal, and into the carbonate of lime, must of necessity produce a great change in the atmosphere, and consequently in the earth and water. For as carbon had before supplied a great portion of the atmosphere, the absence of this element must now of necessity be supplied by ascending gaseous particles of a different nature. And this must inevitably work a great change in the strata above the coal, and upon the dry land and its productions, and the water also must become changed into a different combination of substances, such as had not before ascended to higher positions. The change was gradual and imperceptible from the commencement to the consummation of the coal era: but when this period was closed, the whole change was comparatively great; and the elements were fitted to give life, and form, and texture, to the inhabitants of the sea and land, of altogether a different character from any before existing; and these ascended from lower types, and assumed a state of progression corresponding to all else existing in sea, earth, and atmosphere.

The chain can not be broken as extending from the primary formation to the coal era; from the first to the ultimate element that surrounded the earth, and from the first organization possessing Life, to the full development of the principle of Sensation. For the very moment the existence of the first is established, that very moment,

according to the eternal law of progressive development, the future unfolding of the latter is rendered certain.

§ 45. It is not proper that anything should be considered sacred and holy, merely because we have lost the period of its origin among the revolutions of innumerable ages. Nor should an enthusiastic veneration be cherished for the idea of the *creation* of anything, when in reality the term "creation" has no signification, inasmuch as the origin of every form, principle, and substance, in being, is owing to some *prior cause*. And it should be understood that cause and effect are eternally inseparable; that is, inseparable from the commencement of all causes to the accomplishment of all effects; and thus one age or period of eternity is comprehended within the cycle of one *eternal Cause*, and one *eternal Effect*.

Array no arguments, therefore, against the truthful and magnificent doctrine of progressive development. For if this is overthrown, that very moment all laws and principles become annihilated, and Cause and Effect can no longer be considered as the agents of breathing into being the grand and sublime manifestations that beautify the bosom of a tender and caressing NATURE! Upon the immutable foundation of this law of progression, rest all arguments and conclusions that can be legitimately drawn from any material or external substance that exists in any department of the earth or the Universe. Yet if there should be any inclination to dispute the foregoing classifications of the geological and organic developments, let the objection not be arrayed against *isolated* and *detached* phrases, sentences, or propositions; but let the attack be at the BASIS—the FOUNDATION on which rests all that has been and shall be said concerning those indestructible truths which are greater than man can comprehend or duly appreciate.

The transformation of elements, therefore, into new forms and combinations, becomes a matter of necessity from the sequestration of that almost all-pervading element, carbon, into other substances. And this is therefore a conspicuous and decided change, and therefore a new Era. And the description of the vegetable and animal productions of this period which is soon to follow, will manifest more distinctly the truthfulness of this proposition.

During the process of this and previous formations, various metallic substances, whose distinct characteristics designate them as min-

erals, became deposited in various parts where constant segregation was taking place. The first of these is *tin*. This lies nearer the primary than most of the others. Subsequent to this, *lead*, *zinc*, and *copper*, were developed. These are interspersed in various strata bearing a close relation to the coal, mountain limestone, and new red sandstone; while silver and gold are among the accompaniments of iron-stone, which is found in the carboniferous and in many other subdivisions of the secondary formation.

It has been supposed by chemists that the atmosphere is composed of properly elementary substances. This is true; but gaseous elements could only have originated from the minerals of the earth. They are therefore ascended molecules, which may be considered as the perfection of mineral bodies like unto those which still remain concealed in the crust of the earth. Therefore the substances known as carbonate of lime and coal, must have received their main component ingredients from the atmosphere that then enveloped the earth. And carbonic acid being so exceedingly abundant, this rendered the earth fertile, which yielded flowerless vegetation in great luxuriance.

And it is a truth too conspicuous to be misconceived, that, from the earliest vegetable forms to the present era, there is a general and progressive ascension of each species to higher and corresponding forms. This, however, would be more susceptible of demonstration if the kind of vegetation that was produced during the coal formation could now be seen among the strata of that period. But the plants of that period partook greatly of the nature of the equisetaceæ, which were very easily decomposed by water and exposure to a tropical temperature. A genus of this class is existing at *this present time*.

The vegetable productions of this period varied from the moss to the stupendous coniferæ-trees that then existed very extensively in marshes, and on land where warmth and moisture constantly existed. And the sigillaria and monocotyledons then existed and flourished very extensively.

The plants of the first species existing, were composed of a gelatinous cellular tissue, whose fibres and complex membrane constituted the medium of life, where the power of assimilation and reproduction was seated. From these came mosses; from those the ferns; and from these the coniferæ, which were an imperfect type of the pines that now exist upon the earth's surface. Some of these trees were exceedingly large and beautiful. Their altitude was from twenty to

sixty feet. Their limbs were straight and fern-like, and their leaves bore a resemblance to those of the palm. They approached nearer to the pine than any others then existing. Some of the plants were flowerless, while others brought forth flowers of a peculiar and variegated appearance. Of these there were several species, the highest of which represented the palm, and the lowest were in character near the endogenous plants, which grow by a deposition of particles upon the inner surface. The flowering plants brought forth a seed-vessel containing seeds; and there were few plants existing that had seeds with two lobes, because the exogenous species were not fully developed until the close of the carboniferous era.

The various kinds of animal forms that had previously existed, became now entirely extinct; while the molluscs, cephalopods, &c., were reproduced in abundance; and these, together with all classes of the univalve, bivalve, and multivalve shells, continued their upward tendencies to higher species of the same classes. The spirifer is entirely extinct; while the terebratula, productus, and others of like nature, continued in great abundance through all the ages of the present era. The seas were extensively inhabited by species of scorpion and saurian fishes, slightly exemplified in the sturgeon now existing, which in its embryonic state has no vertebral portions, but rather a gelatinous cord that assumes subsequently the form of vertebræ. And such characterized all the species of fish then traversing the watery domain. Therefore osseous and unosseous fishes existed to a great extent; and also the plants, both of the sea and land, were such only as could have flourished under the existing conditions.

These inhabitants of the watery depths were very differently organized from those existing during the previous periods. They, like the plants, possessed a vascular tissue; and this is manifested by the conjoined boxed scales and the interwoven network that were very much existing upon the class of sauroid fishes that inhabited the seas at this period. And the plants manifested the same by their exogenous nature, which is distinguished by the concentric or spiral arrangement of particles from their outward coating. Still, cotyledons were not existing, except the monocotyledons, which sustained an intermediate position between the cryptogamia and the dicotyledons; which are the highest type of the vegetable kingdom.

§ 46. The fishes being progressed from those previously formed, whose structure was wholly cellular, possessed both the cellular and

vascular tissues,—which established imperfect serous and mucous surfaces, upon which sensation must inevitably exist. *Sensation* thus became an *established principle*, though it was as yet but imperfectly developed from Motion and Life. Consequently *inclinations* must have been the result. These developed *instinct*, or living desire. This is the first principle that corresponds to *thought*. Therefore the Motion; Life, and Sensation, that these sauroid fishes possessed, represent the same principles far more perfected, the highest degree of which corresponds to the principle of *Intelligence*. Thus the inhabitants of the seas at this era, manifested for the first time the unfolding of the Law of Motion, whereby a more perfect exaltation of the same principle could be naturally inferred.

So likewise with the land plants : the *cellular* were *flowerless*, consisting of mosses, ferns, fungi, and others, which corresponded to the one-membrane and radiating nature of the first animal species. And as these plants gradually became unfolded, developing the exogenous form, they brought forth beautiful flowers—an indication corresponding to that of Sensation, and pointing to the perfected condition of the vegetating principle. Thus the plants revealed Life, and the fishes Sensation ; but inasmuch as their forms were yet imperfect, so likewise were their endowments. But the chain is unbroken between the previous and present existing species, in each kingdom.

It must be observed that Nature's developments are exceedingly dissimilar in form, essence, and quality, as the conditions change, both as regards the temperature of the climate, the location, and the influences of incidental causes. Thus dissimilar forms were presented, which it is almost impossible to arrange in perfect order, because the time and circumstances are beyond natural calculation. Hence the things that are existing during this era, are in many portions of the earth rather unlike, and seemingly disconnected. But let it not be forgotten that there is a correspondence between all general developments and the specific causes that produce them. For, as was established in the key, "all things are constantly assuming forms ; and these are in accordance with the existing exciting causes."

The experience of the ichthyologist can be appealed to in proof of the existence of the species of fishes that were in being during the carboniferous era, especially so far as his knowledge extends into the reality of these creations, from his observations upon the vestiges still indicating the classes and species then inhabiting the waters. The Botanist can arrange in an order of general development, the original

vegetable productions, up to the classes and species of the present era; and geologists are acquainted with the order of formation of which I speak.

But the close of the carboniferous era is evidently a great consummation as affecting the earthy, mineral, vegetable, and animal forms. And all are modified and brought to a degree of development superior to what was manifested in any prior age; and hence they constitute one of the most perfect and decided links in the general chain of progression.

Many parts of the dry land were overshadowed by beautiful palms, ferns, and sigillarias; and the atmosphere, which was active in generating rain, contributed greatly to their luxuriance of growth. And the mountains that now were in some parts yielding mosses and other species of vegetation, gave Nature a very splendid and beautiful appearance—more so in some localities than exists at *this* present age on the earth's surface.

The change in the atmosphere and water, occurring from the consumption of carbonic acid gas, from recombinations of the main external elements, &c., now rendered the previous equilibrium of the interior and exterior somewhat disturbed. External pressure was diminished and became inadequate to counterbalance the expansion of the igneous mass within. Consequently, Nature was in danger of an instantaneous convulsion.

The face of the earth at this time would have appeared to the eye of man, as if Nature were clothed in a sombre mantle, and had sunk into a death-like sleep. No busy insects would have diverted the mind with their musical hum; no birds were flitting through the air, or perching upon the branches; and all forests and marshes looked disconsolate and forsaken. No living being could have been found with whom communications or pleasurable emotions could have been exchanged. There was nothing existing which the mind of man would not have looked upon as being altogether uncongenial, notwithstanding Nature yielded forth her best forms that could have been developed under such circumstances. But her previous living, active energies, were now sunk into repose. All interior beauties were concealed, for the want of some more energetic forces to call them forth. All conditions were seemingly immoveable, and some more active energies were required to set in motion those paralyzed substances and forms that spread over the earth. Darkness was again upon the face

of the deep; and the waters were moved with ceaseless agitation—with frightful and uncontrolled waves that almost lashed the mountain-tops. It was now evident that inherent forces were moving upon the face of the waters, causing inconceivable excitement to abound throughout their domain. The equilibrium had been destroyed. The water and atmosphere were unequal in pressure to the interior expansion, and a change must inevitably ensue. Consequently the igneous fluid assumed impetuous motions at various parts of the interior of the earth's crust. Violent tremblings and paroxysms occurred, followed by wonderful breathings of lava from the Andes and other mountains; but this could not restore the equilibrium. Therefore internal elements continued to rush together and recede with inconceivable agitation. The result was an expansion of interior particles that shook the earth in some parts to its very centre, upheaving the rocks primarily formed, together with trap, slate, shale, sandstone, and also various strata of the carboniferous formation. These were turned and twisted from their original beds into perpendicular and inclined positions, several miles of the previously-formed strata being broken and contorted into every conceivable shape.

The surface of the earth subsequently presented a very different appearance from what it had at any previous time. Portions of the land that were below the water, were raised to a great height above it, and other portions were correspondingly depressed. Mountains and prominences that were previously formed, were now broken asunder in various parts, and their positions and appearances became very much changed, insomuch that new valleys and coves were formed, which now constitute the beds and borders of large seas. Chains of mountains in Asia, in Scotland, and Switzerland, became now permanently established. Among those in Asia was Mount Ararat, which before could only be seen a little above the surface of the water. The convulsion of Nature was thus universal, though it affected some parts more than others, because vents previously existed in some mountains.

§ 47. The evolving of internal elements soon quieted the agitation of the water and atmosphere, the density of which became very much changed, and both were rendered equal to the expansive tendency of the interior elements; and thus the equilibrium was again restored. The results of the convulsion were, another shrinking of the crust of the earth toward its centre, a reorganization of the watery element, a

dissipation of still more of the carbon in the air, and a replacing of the same by oxygen. Thus oxygen, nitrogen, and a small portion of carbon, together with the particles composing the water that were constantly associating themselves with the ultimate elements, composed the atmospheric envelope of the globe.

The earth soon generated new compositions upon its surface as a result of the emission from the interior substances. Thus a new stratification was formed; and this again is subdivided by geologists into three distinct substances, which are all apparent in some portions of the previous stratification.

It is well known that the limestone contains a great amount of carbon; and this reveals its affinity for the carboniferous formation. And the quartz and other substances combining with the metal iron, and this with oxygen, the whole produced a new combination, which is termed the iron-stone (oxyde of iron), and the magnesian limestone, —all of which are generally covered by heavy beds of marl. And it is a well-ascertained truth in chemistry, that each of the original elements contained in the composition of the earth (which are supposed to be fifty-five in number), combines variously with others by chemical affinity; and thus compounds change, presenting corresponding changes in form, appearance, and properties. And it is by the process of combination and recombination alone that all forms, from the angular to the circular, during all their processes of crystallization, constantly manifest the same general law of progressive ascension, insomuch that new and higher forms and compositions are constantly being produced, though elements and essential qualities remain unchanged. Therefore the formation of the new red sandstone only unfolds a new substance, which resulted from the previous occurrence, and from the entire change of the water and atmosphere surrounding and acting upon the earth at this time.

Thus the whole Mass became changed. The earth became less in diameter, the water less in density and bulk, the atmosphere lighter and more refined,—and all things were equally and permanently changed into new forms and compositions. And the elements were now prepared to bring forth new substances, both in the sea and on the land. New laws, new principles and elements, were now putting forth their energies, all of which must result in an entire change of the earth's creations. Nature was revived from a long sleep. New light and new beauties were now to be breathed into

existence. For the firmament* was above, and divided the waters from the waters, and thus comparative darkness was dissipated. And new things, concerning which more will hereafter be mentioned, were now in embryo for ultimate perfection. Therefore, what was before said concerning this era, is now entirely verified : for everything has now assumed a different character and condition from what had existed in any other era in the creation of the earth. Therefore the expression is rendered clear and forcible, that "*the evening and the morning were the second day.*"

So far as the researches of geologists have been successful in exploring the fossil remains of this age, they give a general conception of the real formations, though these were far more extensive than discoveries yet made have indicated. The prevailing idea deduced from geological appearances concerning this era, is that fishes and saurians were more extensive than any other forms. And it has also been supposed that the original forms and species of land-plants were entirely destroyed at the close of the carboniferous formation. Then again, the belief has been generally acceded to, that the lepidodendron still exists as an ultimate of the lower species ; and it is known that ferns, mosses, and fucoides, flourished during this era, though not very extensively. And the marl beds have been very properly supposed to be the result of a great collection of the lower orders of the molluscs : for they are apparently masses of shells, each bed of which represents slightly all the types of the molluscs which are formed from the crystallized carbonate of lime. And these beds have yielded a great variety of the lower species of mosses, these never ascending to the higher ferns or the corniferæ which represent the pine of the *present day*.

The plants were neither very thrifty nor abundant. Few flowers were existing ; for the classes of plants that thrived most during this era were the more substantial land and marine plants, and there were not so many of the flowering and tender plants that were existing in such abundance during the last formation. The only progress, therefore, which we see in the vegetable kingdom, consists in the development of a more substantial class, which the pine, oak, birch, and maple *now* existing, represent.

* By way of note the clairvoyant here remarked, that although the word *shamaya* (heaven), called "firmament" in Genesis i. 8, was in the plural number, its meaning was simply the *atmosphere* ; and that such was the only signification of the words "heaven" and "firmament," as occurring in the primitive history of the creation.

But the wonder of geologists has been increased by the discovery of *tracks*, apparently those of immense lizards and birds, and also of the tortoise. And from collections of the fossils, the species that were existing have in several instances been correctly inferred.

It is not necessary that I should give a description of the ammonites and calamites that now have changed their nature and order of being, in proportion to the change of elements and circumstances. For these had imperceptibly changed their forms, habits, and constitutions. It must not be supposed that the order of progression was interfered with by a sudden transition of any class or species to another; for this is unlike any principle or phenomenon in Nature. Although Nature manifests at periods violent paroxysms, these do not disturb the order of existence; but as all other things have ascended, and the equilibrium is destroyed between the interior and exterior of the whole mass, a universal convulsion results in only a static condition. It does not change the order and harmony of established laws, though it modifies exceedingly those which previously acted upon the forms existing upon the land and in the water, and this modification only fulfils the previous requirements of the various kingdoms in Nature. And thus no law or principle is altered; but the whole operation presents a steadily-ascending order of degrees, from the lowest type in existence to the highest.

Geologists have classified the species that have been discovered, but have not succeeded in discovering the species intermediate between one class and another, or any cause why new forms should now be created. But in unfolding the indications which this formation presents, it is not proper that I should notice *all* the living forms then existing in the animal kingdom. But I will give a description of the most prominent species, from the lowest saurian to the highest type determined upon by geologists. The evidences to sustain the description given are to be found among the classifications already made, and in the existing general conditions that called into action new energies which *must* have resulted in the creation of forms of altogether a different class and nature from those of any previous formation.

§ 48. A proper knowledge of the kind of animals existing during this period, depends upon a knowledge of the density of the atmosphere. As its density at the present time has been correctly ascertained, at least so far as the experiments (which have been limited) have been

adequate to decide, I speak *comparatively* of the pressure of the air upon forms and things existing during the process of the new red sandstone formation. The whole weight of the atmosphere, that equalled, together with the pressure of the water, the expansive force of the interior of the earth, was thirty-seven quadrillions, four hundred and six trillions, three hundred and seventy billions tons; or more than thirty-seven pounds to the square inch. Therefore, from this extreme density can be inferred the order and habits of the land animals.

The *ichthyosaurus* is among the first forms of this period that have attracted attention, especially as its spinal column represents the ossification of a previous gelatinous substance, insomuch that it is not altogether vertebrated, only near the neck and extremity; the centre of the back being entirely ossified. It bears the character of the saurian, or lizard; is slightly represented by the shark, and more by the modern crocodile. Its nature was carnivorous. It could live either in or out of the water; and this can be inferred from the shape of its thorax and posterior sternum. This indicates that it possessed an adipose branchæ, which served as a respiratory organ. Therefore, it could both subsist under water, and inhale the existing element constituting the air, which was carbon, nearly counterbalanced by oxygen.

This animal sustains a position between the previous saurian and the lizard proper; for the lizard is represented in the following order, which the *plesiosaurus* represents. This being a higher class than the previous, its habits were a little different, but only in reference to its element, which was water. And being exceedingly carnivorous, it preyed upon the lower order of fishes, and other infusorial productions.

The following order is represented in the *megalosaurus*. This animal (for it should be termed such) is very different in form and disposition from the lower orders. For an account of the remains of this animal, whereby the following description may be rendered probable, I would refer to the investigations of geologists, especially as these afford the only evidence that the mind can now receive concerning it. This represents the fully vertebrated animal. It also has a very long and large body, with peculiarly formed ribs, which indicate greatly the motion generally connected with the locomotion of the whole body. It also has two legs, which have been termed wings, from their spread and complex form. It had also two sets

of fins ; these being connected with the side and top of the body, and so constructed as to give great force and velocity of motion. It also possessed great power of contraction, insomuch that it could raise itself nearly perpendicular from ten to fifteen feet. The legs or wings served to direct its motions and gave it great force in attacking other species. This animal has been termed a *lizard*, and would still have been considered such, if it had not had a tortoise-shell-like coating.

This order is modified in the *pleitheosaurus* : and this differs in habit only in that it is *herbivorous*. Its form is very long, and full at the head, being, so far as the latter particular is concerned, slightly represented in the young whale of the *present* day. Having legs, and power of great motion, it travelled very extensively over portions of the dry land ; and the ferns constituted its peculiar food.

An order of animals that associated greatly with this species, but which was very differently formed, is termed the *Mastodonsaurus*. It possessed the general habits and disposition of the latter, with the exception that it approached nearer to the digitigrade.

The color of the first animal was dark, with an intermixture of red and green, the coating being hard and turtle-like. The second was entirely black, the surface being a little more elastic. The third possessed a very rough and complex coating, hard and shark-like. The fourth had a surface of more ordinary appearance, rather elastic, and corresponding nearly to that of the whale. The body of the last animal corresponded nearly to that of the elephant, with the exception of its being very dark and hairy ; and its length varied (in the various species, from the lowest to the highest) from five to sixty-six feet.

The highest type of the latter class is termed the *Iguanodon*, — whose enormous organization has been the cause of much wonder and speculation. But inasmuch as inference can not at all times be correct, the nature and disposition of the *Iguanodon* have not as yet been properly understood. Its *class* was the highest on earth during the deposition of the new red sandstone ; and it was superior to all others in size and power.

Thus the present era represents a progressed condition of the previous sea-tribes, and of the vegetable productions. For each had imperceptibly assumed its present condition by virtue of the change experienced by the whole earth, water, and atmosphere. The lower species still swarmed in the seas in great abundance, while the lapse

of innumerable ages had produced the gigantic forms that existed upon the land, and while the lower vegetable productions could not by any possible means preserve their order and species. For it is known that, at the close of the carboniferous era, many plants became extinct. But the substances which entered into their composition still existed, and these were unfolded in the production of the ascending orders of the vegetable kingdom.

Motion was first existing: and as forms assumed a proper state, *Life* became visible, until at the close of the last era, *Sensation* became imperfectly developed. And in this period, Life and Sensation have unfolded new principles, new forms, and new dispositions. For the animals of each class are more perfectly organized, and each class unfolds new attributes of Life and Sensation, insomuch that when the *Iguanodon*, with its disposition, is compared with the first forms of the radiata, the analogy is so completely lost that the human mind can not conceive that there is the most distant relation existing between them.

However disconnected the order of creation appears to the *particularizing* mind, this can not alter the *general* truth, that the whole displays an harmonious adaptation of parts, the succession of which represents the orders and degrees of creation. For it was proved in the key that *particulars* are not to be depended upon as leading to *general* truths in respect to the laws, principles, and developments, of the Universe.

§ 49. The orders of animals that have been described, will admit of several subdivisions; and there is a species among them higher than any yet discovered. At the close of the previous formation, the *fish* became a generally-abounding class; and on the opening of the present, the *turtle* and *bird* are in order developed. The class of animals known as the *Iguanodon*, has several species. The highest of these represents the *Rhinocerosaurus*, and also the *Hippopotamus* of the *present* day. Some of these in nature were digitigrade; whale-like in habit, and elephant-like in disposition. Above the class of lizard-like forms, there is a description of flying *ornithosaurus* (ptero-dactyle). These have two legs, with very wide-spread and complex feet, and a large and rather low body; and they were very ferocious. The lower orders of these have been discovered by geologists from their impressions left upon the sandstone rocks during the middle and near the close of the present era. Some of these, and also of the

turtle-birds, have likewise left their *tracks* upon some inclined shores, having been apparently the frequenters of the waters. An inferior animal, of a species between the turtle and bird, was of a bat-like form, and of these the indications are remaining upon the higher strata.

The marl-beds represent more of the previously-described animals than any prior formation. The cause of this is, that these animals existed a long time before the formation of the marl-beds, but became changed and partly extinct at the close of the latter and on the commencement of the oolite period. Geologists, therefore, have discovered the fossil remains of these animals where they were left at the expiration of their period of existence. The largest animal represented an enormous snake-lizard, and slightly some of the lower animals of the historical period. The largest birds slightly represented the Ostrich, but more the Congener, being an imperfect type of the bird creation. There are several classes of these, ascending from the Iguana to the Ornithosaurus, or highest class. And the discovery of certain fossil remains confirms the existence of these distinct species, each of which was of enormous bulk and stature.

The whole animal creation at this period properly corresponds to two distinct classes—the lizard-turtle, and the turtle-bird; neither of which is, to any extent, visible to us in the animal creation of the *present* period. The lower classes were exceedingly carnivorous, and the higher were herbivorous. The constitutions of the latter correspond to the vegetable productions of the earth; while the lower possessed the gross forms ordinarily accompanying the carnivorous habit. And it is to be remarked that there was no anatomical structure among these classes at this period which was not either partially or wholly vertebrated; and that their main bones were internally filled with a heavy marrow, and covered with a periosteum. Therefore we see that the land plants and animals of this period are such as were typified at the close of the carboniferous period; and the same is true of all other things, ascending in the scale of refinement, and becoming suitable for the proper development of these creations.

The reasons why such forms should have existed at this period and not at any other, either before or since, is perfectly obvious and susceptible of demonstration. First, the physical condition of the earth, both as respects the water and the atmosphere, admitted of no higher productions. The extreme density and peculiar composition of water which was then largely impregnated with various solutions, could not sustain any higher type of organization. The atmosphere

with its enormous density prohibited the formation of light bone, active muscle, and tender nerve, and prevented entirely such chemical combinations of the solids as were necessary to render them light and active. For this reason their anatomy was heavy and extremely large. They were sluggish and powerful, and their dispositions were ferocious and entirely carnivorous, such being results of the lowest developments of the principle of *Sensation*. And the bones of the higher classes could not contain air instead of marrow, because the condition of the elements prevented the sublimation of the internal osseous substances. Although apparent *wings* were developed, these were used only as instruments of traversing the watery deep, and raising themselves a few feet from the surface of the earth; such being the first examples of *flying*. Also the respiratory organs of the whole animal creation were such as only to correspond with an atmosphere very dissimilar to that of the *present* day.

The lowest and the highest, with their intermediates, when joined together as the sublime production of one of Nature's days, presents a distinct mirror of the succeeding creations. And they present distinct types of the higher classes that were soon to be unfolded in their stead by virtue of changes in all conditions which were constantly in progress.

Thus the earth manifests at this time a development of all the types of the previous periods. It also unfolds new laws, new elements, and new principles. It has the appearance of an entire new creation.

But Nature has now become modified, and her previous essences and principles are expended in the yielding forth of the productions of the present era. The previous equilibrium has now become nearly destroyed. Energies are exhausted, and new exertions can not be made. The whole represents a state of paralysis. Darkness is beginning gradually to enshroud the aspect of things. The fertility of the earth has become partly destroyed, and the forms that reclothed the bosom of Nature on the morning of the second day, have now sunk into deep repose. Thus every morning becomes an evening. Thus every beauty becomes a type of some ultimate and more beautiful productions. Thus life, and beauty, and youthfulness, become age, repose, and death! Thus every substance in being, no matter how exalted, is of necessity the lowest symbol of some still higher forms. That which had represented one of the most beautiful pro-

cesses in all Nature's elaborations, now yields to a final consummation; and all things bear externally the impress of retrogression, but internally and invisibly signify the unfolding of interior beauties to produce a more exalted state of physical and mental organization.

The sublimation of the internal particles of the earth, of plants, of animals, of water, and of atmosphere, had become so general that an epoch distinguished by the same manifestations as was the close of the previous age, must occur. At this moment the whole earth is clothed in the evening mantle of a long-enduring day. And the fiery element in the earth's interior became agitated. This was not effected, as has been supposed, by water, or sulphur, or electricity; but by the insufficient pressure of the external elements, or the water and atmosphere. The result was the upheaval of many more portions of the earth. The convulsion was not so general nor so violent as the former; but the hills that had been formed by the previous undulations of the great Mass became much elevated, and the strata broken and contorted in various places. Many beautiful caves and subterranean passages were formed in the interior of those convoluted portions. This explosion was rather gentle in comparison to the former catastrophic occurrences, and was felt generally south of the equator and at the poles.

The earth diminished instantly in bulk, which occurrence was accompanied by the projection of various islands that are mostly manifested in the south seas. Some of these were previously sea-bottoms covered with immense productions of animalcules. Such were immense coral reefs, extending from twenty to sixty miles, and being from three to eight miles in thickness. These vast accumulations were formed by animals so minute that two hundred of them could dwell within a drop of water! Thus the saying of the key is verified: "That the parts compose the Whole; and that the Whole must have consisted of parts, or else the Whole could not have existed."

§ 50. All Nature now assumed a different aspect. Plants and animals that had previously existed upon the earth, were scarcely visible: for during the long evening of the previous day, they gradually diminished and sunk into repose. The only evidence then remaining of their existence was their fossils, which at the present day are being discovered by geologists. The earth, water, and atmosphere, were altogether differently combined and very much re-

fined, insomuch that the dense atmosphere that had before enveloped the earth, now assumed a condition suitable for the admission of more light from the sun. And the light that shone before, now became darkness; for the sun emitted much more light: and the air, and water, and earth, were so changed as to cause all things to assume an appearance of youthfulness. And not until this period could the sun have generated so much light and heat among the associated particles of the atmosphere.

Thus a universal change had taken place throughout the elementary combinations of Nature: and this was the dawn of a new era, the indication of new forms, new substances, and new organizations, that were to clothe the bosom of Nature with beauty and magnificence. All laws, conditions, and circumstances, therefore, became active agents in breathing into existence new productions. And as this ushering-in of new combinations constitutes the beginning of a new era, it is impossible not to admire the forcible passage in the primitive history of the earth, which declares, with the exclusion of all *particulars*, and with the comprehension of all *generals*, that "*the evening and the morning were the third day.*"

We come now to contemplate the youthful productions of another morn in the palæontological and geological history of the earth's creation—new phenomena, which are no less remarkable than the creations already described.

The first geological development that follows the consummation of the new red sandstone, is the chemical *oolite beds*. The first of these are formed of the aggregation of the calcareous substances into great masses, the whole of which constitutes one stratum. And in it are found the substances of alumina-shale, magnesian limestone, coral-reefs, and various species of the lower orders of infusoria and molluscs. In various places these materials are found united much below the sandstone, or the carboniferous formation, and in other places they lie directly upon the new red sandstone, as produced by the chemical combination of the same substances associated in globules such as characterize the oolite formation.

The previous agitation of the earth, sea, and air, and the restoration of the required equilibrium, constituted the cause which produced the first strata above the sandstone. The substances that were more calcareous than others took the lowest point in these strata; whereas the highest are composed of the finer materials, the whole resulting

from the circumstances occurring at the close of the last day. By these and other existing causes, the oolite stratification became established: and the whole process was strictly *chemical*, and was accomplished by virtue of conditions that had not before existed.

No stratification has attracted so much attention among geologists as this. For it represents a formation as resulting from the decomposition of previously-existing plants, animals, and molluscs, together with the deposition of solutions of existing substances upon the land and in the water; and the whole renders this stratification altogether mysterious and incomprehensible. It is known that lime in various proportions enters into this formation; but the cause has not as yet been discovered, which could possibly unite the substances of the previous formations with the living substances of the earth, and render the whole an aggregated stratification. And by passing the substances of the various *oolite* beds through chemical processes, alumina and other substances will be discovered; not as naturally inherent ingredients, but as a condensation of the dissolved particles of previous formations. And it has also been a source of extensive speculation, how innumerable plants and animals, yielded forth previously to this era, could have become entirely annihilated, with the exception of a few fossil remains which have happily escaped unimpaired, by being shielded from the decomposing conditions that followed the close of the former period. But as it has been proved in the Key that "forms are constantly changing, and all particles composing them finally compose some new form or substance," so by this unchanging law, the whole animal creation, at the close of the third day, entered, by chemical combination, into the formation of oolite stratification. Productions previously formed contained all the qualities and elements requisite for the production of new and more perfect forms; and so the former gross types were exceedingly changed by this new aggregation. Therefore, as a result of new energies and elements, new conditions and circumstances, a new creation now followed as an ultimate of the last.

At this time, the sea was abundantly inhabited by fishes, which ranged from the lowest type to the most gigantic saurian, such as existed during the sandstone system. And at this time, the dry land had not as yet yielded any new vegetable formations, or animal organizations. But the atmospheric robe of the earth had become so far suitable to breathe life into new forms, that Nature must of neces-

sity become impregnated, and unfold more perfect forms of vegetable existence.

The destruction of the living species at the close of each day, is no more than the deposition of a living germ by whose gestation far more magnificent productions are brought forth. Thus every condition is a cause to unfold *higher developments*—whereas, each day constitutes a *great Cause*, and also a *great Effect and Use*; and these are united in one. And the whole constitutes a Cause adapted to the unfolding of a more perfect state of things, by which latter, again, new uses, causes, and effects, are conceived and generated. And here Nature manifests one of her most refined creations, it being far more perfect than any previous productions of internal substances.

The above remarks may afford suggestions by which geologists may hereafter discover the existing chain of development and the causes of the new effects which are presented in this period of the earth's history, and by which they may properly understand why fossils are discovered in some portions that were formed after the species to which they belonged were entirely annihilated—and also how such stratifications occurred. For in the knowledge of these things consists the solution of the great mystery of universal death and universal resurrection, which the whole earth shows to have occurred at different epochs preceding the *present* time.

§ 51. The plants that now became visible were of the classes of the sigillaria and coniferæ, and also of the highest class of ferns, and of the lowest of Iceland moss; and the vegetable system was united with one chain of successive ascension from the lowest type of the sea-plant to the highest and most perfect, consisting of the coniferæ, oak, and birch, such as are *now* known. During the middle and toward the close of the sandstone period, the evaporation of the waters produced frequent rains; and these now were still more frequent, and rendered the earth very fertile. These assisted the growth of extensive fields of grass, varying from the lowest to the highest type which is now exemplified in the *rye*. But the grass and grain were very gross and imperfect, insomuch that existing thistles became their almost immediate associates, more from nature than from form.

Thus was clothed the surface of the earth, especially near the equator, where the temperature was subject to but little change. And by this constant and natural process of production, the face of the

earth became generally fertile of the lower and higher classes of the vegetable kingdoms.

And the earth also, by its living energies, yielded spontaneously new forms in the *animal* creation, from the lowest type of the mollusc, to the imperfect forms of the marsupial animals—which latter were altogether differently constituted and organized from any animal that had existed before that period. These constituted the lower class of the *mammalia*, which class are very dissimilar in their form, habits, dispositions, and manner of reproduction, from any of the oviparous animals. Thus we have now a *new* class—a new type, such as had not been before developed. And this requires a more, minute description, because it is more intimately connected with the unfolding of higher species, of which it may yet be perceived that Man stands as a universal representative.

It is impossible to demonstrate from the observations of geologists, or by the indications of the present series of formations, the distinct type of every class of terrestrial animals that existed upon the earth's surface previously to the production of the species of the marsupial class which has been designated. For geologists can not determine upon the period when the mammifers were first developed. It is by *their* nature and constitution that we correctly conceive of a true type wherein is first displayed the principle of gelatinous uterogestation. The oviparous types, including the bird, fish, and reptile, in which also many subdivisions of the saurians might properly be included, were very different as respects their powers and processes of reproduction, insomuch that their progeny were occasionally rendered dissimilar to themselves, partaking both of their own nature and of that of the higher saurians, according to the conditions under which the reproduction was accomplished.

There are now existing upon the earth, from the fertility of the calcareous composition of the oolite, three distinct classes of forms in the vegetable kingdom. These comprehend the classes of the previous formation, including the lower order of the fucoides, and the endogenous and exogenous plants, one of which receives substances from the inward, and the other upon the outward. And there are two distinct classes of animals existing: the saurian oviparous and the marsupial mammiferous—these possessing different habits and dispositions, and observing very different processes of reproduction. And among the latter class are existing the rodentia, ruminating, and digitigrade. The highest type now existing has the three natures com-

bined, though imperfectly. And these distinctive characteristics represent the different conditions to which each of these was subjected during the unfolding of the species—which conditions rendered one type more perfect than the other, the most perfect being exemplified in the lower mammifers that have existed upon the earth since the historical period.

Before entering into a minute description of the characteristics of the vegetable and animal creations, of the means by which this change in the mode of gestation was accomplished, and to show the intimate connexion which the latter sustains with the progressive development of the same species, it is necessary to notice more particularly the chemical combinations of the oolite stratification.

It is the opinion of several geologists that this formation, particularly the part of it which is termed the “dirt-beds,” must have been a result of the agitation of the seas by which segregation occurred, and so extensively that the currents of the seas were changed from their previous to various other directions; and that at the terminations of these currents, the accumulation and condensation of vegetable substances and detritus produced one stratum or more of coal. And this opinion has been maintained because some portions of the lower oolite beds were discovered beneath a stratum of coal. Coal, however, was not formed (except by incidental circumstances) after the consummation of the general carboniferous era. And the strata of oolite that have been discovered under a formation of coal, are the associated particles of marlstone, iron-stone, and sandstone-shale—the same being represented in lower strata of the deposit succeeding the new red sandstone. In various places this has been termed the “lias,” and “marlstone.” As was before mentioned, the remains of all the organic beings whose dissolution occurred from the general change of the earth, water, and atmosphere, entered, by chemical affinity, into the oolite formation. Therefore the latter contains in substance the germ of higher existences; and the deposition of previous plants and animals, whose germinating tendency was assisted by the congenial existing elements, insured the unfolding of new forms displaying youth and beauty.

And it is to be remarked that the present era exhibits the condensation of the ultimate substances of all the previous ages, which substances, by becoming associated with higher ones, produced the fertile and productive soil that existed upon the earth's surface at this period. It is evident, therefore, that there could not have been pro-

duced before this period an equally perfect type of formation and development. But the lowest substance typifies the highest; and both exist equally in the early and present formation of the earth, in the first and present development of the mineral, in the lowest and highest of the vegetable, and in the least perfect of the animal creation, and the highest mammifer, such as manifests the perfection of all previously-existing circumstances.

§ 52. The lower series and degrees of the vegetable and animal kingdoms, such as were unfolded in previous ages, stand in striking correspondence to those of the oolite era. And from the most minute sea-plant to the ascending cryptogamia, and from this to the imperfect development of the dicotyledons, there are presented no greater degrees of distinction than there are from the lower order of the infusoria to the highest species of the marsupial animals now introduced upon the earth. And it is known by the indications of the previous days of creation, that the conditions became generally changed as each ascending law assumed new modes of manifestation, by the whole of which new forms were breathed into existence. In the *general* view, the whole is perfectly connected; but in noticing *particularly* the *incidental* changes which took place, the mind loses sight of that universal order which is otherwise manifest.

The inquiry in reference to the processes by which the change of form occurred which established the marsupial mammifers, is very difficult to answer so that a distinct evidence may be manifest from facts observed. And it is to be impressed that the species of this era present an ascended type as resulting from the chemical compound germ deposited in the whole oolite formation. These new conditions therefore unfolded a new type, and a representation of higher orders. Then the oviparous, the lower viviparous, and the higher or mammiferous, present three general processes of utero-development. The first represents the rudimental process by which the deposited ultimate of the body unites with particles of like affinity and assumes the globular form. And by constant activity of the portions surrounding the globule, an incrustation or shell is formed, the whole constituting an egg. And this, by processes varying according to the immediately surrounding conditions, unfolds its rudimental properties, and displays the type and character of its progenitor. The ascension of this process presents a different mode of the combination of elements, developing new organs, and unfolding a higher

order of interior qualities. And this ascension establishes the *ovary globules*—which are represented in the lower classes of the viviparous animals and visibly developed in the higher. Therefore the order immediately above the first viviparous are the *marsupials*—whose habits, nature, and dispositions, present an entire change : and their organization presents a further unfolding of the undeveloped compounds contained in all the lower types in existence.

Geologists have discovered in the first and second divisions of this formation some distinct species of this mammifer, but have not discovered any connecting links between these species. The species that have been discovered bear a relation to the lower marsupial animals of the *present day*. But their character was very different, and their organization much more gross ; but the conditions which surrounded them were more favorable to the unfolding of the higher orders, than those of any previous age. But the connexion existing between each class can not be seen until the discoveries which will be made in other strata are such as to fully determine the whole class of animals pervading the lower secondary formation.

The conditions of which I speak as rendering the animal kingdom at this time so far superior to its condition in previous ages, can be generally understood by considering the modifications that occurred in the elements at the close of each epoch of development. The principles that were required for a change in the process of reproduction, were involved in the lower classes, but only unfolded in the higher. Therefore the marsupial animals only possessed the three principles, Motion, Life, and Sensation, in a more perfect state than any in which they had before existed. And the instrument upon which these were more fully active must have been correspondingly perfected. The whole corresponds to the dicolitedonous forms and functions of the vegetable kingdom, the animal possessing, as it did, the serous and mucous surfaces. These surfaces, though very imperfect in generating the living, active energies of the body, did perform the office in the lower and higher species requisite for the development of the seminal secretions induced by the sensation of coition. As these surfaces, like the heart and lungs, perform the systolic and diastolic motions, they likewise generate, when in equal activity, the chemically-combining sensation whereby the whole process of utero-gestation becomes permanently established. And at each stage of the unfolding of qualities, new adaptations were requisite, so that the species might live after being brought forth.

The marsupial animals display principles involved in the positive and negative surfaces in a manner more perfect than any other animal has as yet done. For this reason they could not continue the oviparous process of reproduction : and being entirely viviparous and mammiferous, they displayed the law of progressive development.

It is not necessary to give a minute description of the process by which the animal creation assumed the character of the marsupial ; for this will be more extensively revealed hereafter, when it becomes necessary to speak more immediately in reference to the knowledge and speculations of physiologists upon the subject under consideration. For the principles involved in, and the conditions required for, the process of transmutation, are not altogether understood. For the animals of every class are apparently distinct and disconnected from others, and every class sustains its own types ; and none are known to man to change their character or species in any particular. Hence the conclusion has been adopted that each class is the result of an *immediate creative* power, and that all types of each specific creation are only *patterns* of that which succeeds. No discovery has yet been made which seems to indicate distinctly the process of transmutation. Transmutation, however, is a constant manifestation in Nature ; and nothing exists but what involves the principle of ascension and progression.

The elements which surround the earth owe their existence to an aboriginal condition of the whole Mass. The stability of the Mass now becomes dependent upon the stability of those elements. The plants require for their production a proper condition of the earth, and of the existing elements ; and without these they could not exist. The animals require the plants, and the highest of the latter require the lower species. So of all the gigantic carnivorous saurians : they sustain the same relation to the lower species of the same class, and thus all those that were first and herbivorous become adapted to the requirements of the higher orders.

Therefore each kingdom presents a series of corresponding steps and degrees of development. And so the marsupialia, which the oolite period presents, constitute also an ascending step or degree above, though connected with, all previous organizations. There is no violation of law or order in this higher development ; but there is an *apparent* disconnexion between the *first* forms developed on the earth, and the marsupials, when the two are compared with each other. And in making this comparison we lose sight of the slow

processes of change which all forms passed through, from the lowest ascending to the highest type in the animal kingdom.

A strict attention to the general Cause and general Effect, would relieve the mind of this apparent anomaly, and explain these wonderful steps in Nature's unfoldings. The organization of each animal requires the composition of the earth and other existing elements to be in accordance with the conditions which, from its peculiar nature, it must require. And as the particles of the atmosphere, plants, and animals, and all particles pervading Nature, assume higher forms than the angular, the form of the animal will correspond in perfection to the forms of such existing particles. Therefore, as will soon be shown, the whole class of animals which the secondary formation presents, ascends to the first type wherein we may recognise the undeveloped principles composing the physical and mental constitution of mankind. But as the gradual process of the assumption of successive and corresponding forms should be described, I am not impressed to speak at present any more concerning the gestating principles involved in the marsupial animals.

§ 53. I am impressed that the orders, series, and degrees, of animals that existed during the oolite, cretaceous, and tertiary eras, are very different from, and of a higher nature than, those designated by geologists. The remains of the plesiosaurus, iguana, and sauridon, have been found among the upper strata of the oolite, and the commencement of the cretaceous period. These in reality were perpetuations of the reptiles that existed before the consummation of the new red-sandstone system. Moreover, the general elements were not so favorable in many portions of the earth for the production of the marsupial animals, while in other portions these animals existed before the commencement of the oolite period; and their fossils may there be discovered. For the general law of reproduction had become greatly changed, the result of which was the declension of some of these species, and the perpetuation of the higher orders. Geologists have distinguished the main classes, but not all of their varieties and modifications. For the *saurocephalus* is among the lower orders of the species that existed during this period. This is remarkable as being the first animal that possessed the proper division of the larger and smaller brains, whereby systolic and diastolic action was established as governing the whole vital motions of the body.

Of a connecting link and species of this, the *steptospondylis* is an

example — this having the nature and habits both of the carnivorous and herbivorous, representing slightly those of the water-bird. This animal has been discovered in the strata of the miocene, and has been supposed to be a sauridon, related to the monitor and iguana. A higher order of the megalosaurus also exists and forms a connecting link between the lower order and the higher classes of animals : and from this proceeds many species of the class mammalia.

The whole animal kingdom, then, at this period, is divided into three degrees : the saurian, the tortoise, and the mammalia — the latter comprising the rodentia, the ruminantia, and the digitigrade. The highest of these unfolds new principles and new forces, the whole of which appears to indicate an ascension of Motion, Life, and Sensation. Thus the highly carnivorous nature existed as a pre-requisite to the unfolding of the higher class. And here are developed the two surfaces *distinctly*, and consequently the contracting and expanding forces. And the attribute of these is sensation and *inclinations* ; and the passions which result from these are the indications by which the characters and dispositions of animals are known. In the higher class of this period, therefore, we may consider that Sensation has become an established law, this not being so perfectly unfolded in the constitution of the lower animals, such as existed before this period. For it is by the perfection of this principle, for which the two surfaces and two forces are required, that the first, acting, living energies, were produced, by which the marsupial species, and the process of utero-gestation, became established.

The species of plants were not very numerous, these being principally of the same degree and type as those existing in the lower formation : and of these the ferns and coniferæ were the most abundant. No law is more certain than that of the constant progression and ascension of all rudimental substances ; and no period in the geological history of the earth manifests this principle more thoroughly than this. For near the close of the secondary period, an entire change appears evident in all the degrees, classes, and developments, of the animal and vegetable kingdoms. Geologists have not fully discovered this : for the tertiary period appears to them as a very slight ascension from that of the oolite and cretaceous. But they will discover this great division, and especially the apparent new creation, by investigating properly the chemical combinations of all higher earthy compounds formed just before the commencement of the tertiary period.

It has been supposed also that the cretaceous formation was the result of the solutions and detritus contained in the sea, and of the motions of the latter whereby deposition occurred. It is evident that this formation could not have thus been accomplished ; for it is well ascertained that all the solutions from which it is supposed to have been formed existed many ages previous to this era. And as chalk is known to be the carbonate of lime crystallized and sublimated, intermixed with various silicious substances existing in the coatings of the molluscs and in estuaries—if this stratification was formed by these existing solutions, why was not the same before produced ? For the same materials existed during all of the prior formations. From these considerations it is plain that the formation of this and the upper and kindred strata must have resulted from some other cause.

Many portions do manifest the drifting of the detritus existing in the seas. Still these are the results of local causes, similar to those by which corresponding deposits occurred in the lower strata.

The substance directly over the oolite is a kind of sand and clay shale. Above this is a bluish and clayey stratum. These represent the ultimate substances of the strata beneath them. The substance of lime transformed into corals by the infusoria, and re-decomposed, formed, by condensation, the beds of chalk. In these deposits, and above them, is frequently found the silicious flintstone. This is a substance composed of the ultimate particles of silica or quartz. These substances have not been found below this formation, although they are existing in the lower strata of the oolite, where the subdividing strata are wanting. And this does not derange the order of geological development ; for it corresponds to all the discoveries of fossils in each department of the animal kingdom. These irregularities in each formation of the earth, plants, and animals, are determined by the peculiar circumstances attending their respective developments.

The weight of the water and atmosphere determines in part the strength and character of the two living kingdoms. Therefore the gigantic saurian tribes, that inhabited the earth in previous ages, corresponded to the enormous density of the existing fluid and gaseous elements ; for these were very different in quality and composition from what they have subsequently been. And the character of the organic productions of each period was in accordance with the laws and forces that were in action at the time of their development. And

corresponding to the recompositions of the watery and atmospheric elements, the kingdoms of the living species became also changed ; and the modification of orders of plants or animals, which required ages to be accomplished, is, in some instances, such as to present a very different species from the first forms of the same class : and when the great dissimilarity is observed, the mind loses the connexion between the lowest and the highest. But this would not be the case if the mind could comprehend the eternal truth that all higher things are contained in the lowest, undeveloped. And the lowest being the germ, all others will, if subjected to proper conditions, ascend through all the progressive forms until it becomes a perfected compound of the whole previously-existing mass. And the cretaceous formation exhibits an evident ascension of particles which previously existed in a grosser form.

§ 54. As rivers, seas, and oceans, such as now exist, together with various prominences upon the land, were, as was before described, results of the last universal volcanic disturbance—so by the influence of this disturbance, exceeding winds and immense waves were also created, accompanied by very heavy rains. These were caused by the various portions of the atmosphere being suddenly displaced by the ascension of vapor into the atmosphere, this vapor filling a space corresponding to its volume. By these means some portions of the atmosphere became dense and others rare ; and the result of this was winds to restore the equilibrium. And these were very strong and enduring.

The bodies of water that were thrown into agitation by these forces produced similar commotions in the uncondensed beds of the sea, acting also upon the low surfaces of the land which became generally overflowed.

At this period, the sea abounded with innumerable infusoria. And by the activity of the polyparia, and also by the aggregation of the substances transformed by other classes of animalcules, immense coral-reefs were formed. These were destroyed and reduced to an entire solution by the constant agitation. And there was a recession from the mass, of all uncongenial particles that were floating in solution throughout the watery waste. The action of one was a cause of similar action in the other. And thus by a constant friction and agitation, a substance was formed which, when thus deposited and condensed, produced, as was described, the upper cretaceous strata:

I have been particular in this description, because it represents the *general* process by which all *subsequent* formations occurred: and also because this formation indicates a decided adaptation to the development of new forms, approaching more nearly that of the human organization. And this will be discovered by analyzing the various portions of these strata, in which will be discovered iron-stone, tin, copper (the iron being above them all)—and the same composition that is contained in the solids and osseous substances of the human system. And it will be discovered that the chalk is precisely the substance which enters into the formation of all the bones, both of the bird and saurian species of that era. Now there exists a more perfect form of the same substance, characterized by a more perfect form of particles.

It is a truth constantly presented in all analytical investigations, that the compound constituting the higher form is a unity of the lower and rudimental substances, and that the inherent properties of these govern the higher substances as to their properties and composition. These rudimental formations or stratifications may be properly termed beginnings, or principles, in which are conceived, and out of which flow, the higher creations. And by letting this fact become a standard governing all our investigations of the sciences, the mind would naturally become enlarged: for it is by properly conceiving of causes, of which forms are the effects, that our knowledge of Nature and her productions becomes perfected.

I am distinctly impressed that the parts of the present cretaceous formation that have not been investigated will indicate different species of animals, the types of which are *still* existing. This period bears a closer relation to the feline tribe, and also is more nearly allied to man than has been supposed by geologists.

The chalk is a substance but little supposed to be existing in almost every form upon the earth in subsequent periods. And the marsupial mammals, of which the pleilotherium and phascolotherium are examples, have been discovered in some parts of the upper cretaceous strata. But these do not represent the character of the animal kingdom during this period.

Concerning the general condition of the earth at the close of the present period, it is not necessary to speak, inasmuch as the commencement of the tertiary formation almost imperceptibly follows the chalk-beds. This in some portions is composed of disintegrated limestone and marine lime-solutions, interspersed with decomposed

marly substances. The whole process required many ages for its completion ; for the disintegrating power was not so general nor active until a new catastrophe occurred, of which more will hereafter be said.

It is apparent, from the indications of the strata, that many species which had before inhabited the sea and land, now became extinct. These it is known gave place to others, corresponding to the new formation of the earth and elements.

What is most remarkable as connected with this period is the partial change of temperature, the falling of snow, the formation of large mountains of ice, and generally a light and more congenial atmosphere as encompassing the earth. And the lines of variation and no variation, which govern our arctic and torrid temperatures (about which more will be said), constantly changed, and these changes produced corresponding changes in the atmosphere, and consequently the temperature, which resulted in the frequent melting of these mountains of ice. And this melting was always followed by an enlargement of the body of the water upon the face of the earth.

Not until this period did the *seasons* become properly established. And these were very irregular according to the condition of the elements on which their distinctions were dependent. It is, then, natural to conceive that the atmosphere yielded more light, more warmth, and consequently more fertility, in the equatorial portions of the earth, than it had in any preceding age.

The change which occurred was general. Its effect upon the atmosphere was such as to adapt it to the admission of more heat and light, from which fact more activity was generated. And from this it is evident that Nature had undergone, during the lapse of innumerable ages, *another day* of formation ; and the period had arrived concerning which it is said, "*The greater light ruled the day, and the lesser the night.*" It was by this fact that the seasons were properly established. And thus all the lights that were existing in the heavens, consisting of the innumerable orbs of the stellar system, gave light upon the earth, inasmuch as each particle of light that emanated from these celestial bodies communicated motion to every other particle between it and the earth ; and thus the earth and its atmospheric mantle were rendered luminous and congenial.

The mind will now receive the conviction that this change in Nature and her elements must have consisted in the adaptations of conditions and principles to the ushering-in of a new era, characterized

by developments far more beautiful and perfect than any which had preceded. Therefore the expression in a previous historical account given of this consummation is substantially verified, that "*the evening and the morning were the fourth day.*"

§ 55. It is now presented to the understanding that the commencement of the tertiary period, with its productions, is the morn of a new day of the earth's creations. It is not necessary to describe minutely the process by which the tertiary formation was produced ; for it has been discovered that it consists of deposits of lime, shale, clayey lime, marl, and sand, with the solutions then existing in the sea. The constant aggregation of these various substances produced the lower and intermediate strata contained in the eocene and miocene deposits ; after which, by similar means, the pliocene with its upper division was formed.

This classification has not been made in reference to the different earthy strata of the tertiary, but rather in reference to the vegetable and animal remains which they contain. Therefore I proceed directly to a consideration of the physical phenomena presented before and during this period, and also to describe the ascension and development of the kingdoms.

The historical period manifested at its commencement, more than it has at any subsequent time, marks of the previous and long-continued flowings of bodies of water in an oblique direction from the northwest to the southeast. These are also constantly represented, by the wearings on the rocks, to have taken other directions during the great agitations which occurred during the fifth day of creation. The enormous mountains of ice that were formed by the change of seasons and of the general temperature of the climate, became, as was before said, frequently reduced to their fluid state. And at every season in which this phenomenon occurred, great tides were also produced, whereby the ice, and various substances that were imbedded in it, were carried to various parts of the earth. During this process, extensive disintegration occurred, and great wearings upon the mountains and prominences over which the great body of water passed.

It must be understood that the oceans had not exactly the same positions, nor were they so much contracted, as they now are. And it must have been this agitation, created by the powerful winds and consequent storms that occurred during this and preceding periods,

that produced the incisions which are visible on the rocks and mountains and other portions that now are dry land, but which then were partially or wholly covered by the waters.

During the seasons when the water was congealed to ice, the great body of that element was not so much excited. But when the change from a cold to a warm temperature occurred, heavy winds were as a consequence produced, and these caused the great agitation. Other incidental causes were constantly producing their effects, which will be more plainly understood when I speak of the restoration of the equilibrium of the water and atmosphere at the close of the present era.

Some portions of the dry land became now very fertile, and yielded forth an abundance of vegetation. All the lower species, from the sea-weed to the cryptogamia, and also the higher and dicotyledonous orders, were now produced. All the classes of the palm and coniferæ, from the lower up to the intermediate and higher, that existed during this period, are exemplified in the general vegetation of the *present* day—with the exception of their form and size, they being much larger—not so high, yet more bulky, than any now upon the fertile portions of the earth. A species of tree, like that known as the rock-oak, was most extensively developed in the forests of the tertiary period—possessing such qualities that either decomposition or petrification generally followed their decline. For we have no indications of the existence of trees of this class except the petrified portions that still remain in the upper strata of the pliocene.

The lower vegetable formations of this period are now exemplified in the grains below the rye and wheat, and in various common vegetables, though no *species* belonging to the historical formation then existed with the exception of a small plant resembling the potato. And the higher forest vegetation, such as the oak, the birch, and the maple, are all exemplified in the tertiary period. The whole vegetation of this era, as in the preceding ones, is gross and bulky in comparison to the orders and species of the vegetable kingdom of the historical period.

The animal kingdom presents throughout a correspondence with the vegetable. The animals, as to their main features and characteristics, were strong, and gross and very imperfect in form, habit, and disposition. There was a species of the megalosaurus and plesiosaurus still existing. And these ascend from the saurian species in form, nature, and disposition, up to the semi-elephant or masto-

don, including the intermediate species, such as the hippopotamus, rhinoceros, unicorn, walrus, and the several species of the huge sloth.

It has been supposed by geologists that this period presents absolutely the first distinction between the lower orders and the ruminantia and quadrupeds. These last classes, together with the edentata, form the distinctive features of the animal kingdom at this period, each of which presents the higher order of utero-development. In this period the lower marsupials insensibly become almost entirely extinct; and the whole animal productions of the present era represent entirely a new creation.

- It must be borne in mind that every day of creation presents a new unfolding of rudimental forms and substances composing in their lower states the lower orders of animals and plants. Therefore the creations of each succeeding day correspond to the creations of the previous ones, and to the orders of other forms, but present a new development, consisting of higher species, according as conditions were rendered favorable by the progressive unfolding of laws and elements. Therefore in this day the *quadrumana* stands as the highest type and the most perfect form of the whole creation. And it is still more remarkable that the highest of this order is very slightly represented by the present monkey.

Geologists have no means to arrive at an absolute knowledge of the form, order, and character, of this class. For it was many thousand years before the primitive history of man was written that this class represented the highest order of Nature's productions; and they subsequently passed into new forms, the old type becoming entirely extinct.

§ 56. The physical condition of the earth, and the order and degree of its animal developments during the tertiary formation, are distinguished by more remarkable manifestations than the same things are at any other period. The change of climate and the establishment of seasons have changed generally the productions and aspect of the whole earth.

And it is a fact altogether overlooked in the researches of meteorologists, that the condition of the higher degrees of the imponderable elements determines entirely the temperature of the atmosphere, from its minimum to its maximum degree of heat or cold. For it must be understood as an established axiom, that cold is the absence of heat, and that heat is the ultimate condition of its negative or unascended

temperature. To solve the phenomenon of the variations of the temperature, terms are requisite that are not in reality expressive of the true conditions or meaning. For indeed no forms of expression nor efforts of language have been suitable to convey a scientific knowledge of the real controlling principles of Nature, developing constantly the lower and higher, or cause and effect.

At this stage of the earth's geological progress, the cold in arctic regions was greater than it had been at any previous time. For near the close of the new red sandstone, and during all the subsequent ages to the consummation of the tertiary, heavy frosts and snows, and enormous mountains of ice, prevailed extensively throughout the polar regions. And these frequently became suddenly melted into water, which flowed to warmer climates. The temperature of the seasons was also varied by exceeding storms of wind and rain, frequently caused by the disturbance of the equilibrium of the atmosphere. For let it be properly impressed that the heat attracted the particles of water which constantly ascended and became atmosphere of a dense character; and when these particles were condensed they formed rain, which again descended. Clouds are the result of the consociation of the particles of atmosphere of equal density; and these becoming entirely too dense to continue in the atmosphere, descend to associate with their former element. Such is the cause of the common phenomenon of *rain*; and this never would occur if the temperature were always equal, and the equilibrium of the air remained at all times undisturbed.

Such, therefore, was the condition of the elements during the period under consideration; and the consequence was the frequent and almost entire submersion of the whole face of Nature. These occurrences are termed by geologists "inundations"—and the evidences of such are received from the manifestations of the diluvial deposits.

It is necessary to remark, that the opinion derived from the visible effects of these frequent storms as manifested in these formations is not altogether true so far as it respects the *period* when these inundations occurred. For on the fourth day of creation the seasons were established by a proper development of all the conditions requisite for the same, this constituting a more definite and formal development of Nature than could have occurred at any previous period. And inasmuch as this change became universal, and the temperature of the seasons was more intense than it has been at any other period,

before or since, the storms and inundations above described followed as a consequence.

Another evidence of the extreme cold toward the poles, and intense heat toward the equator (the whole being produced by the revolutions of the lines of no variation, and the radiation from the poles of the earth), consists in the abundant remains of calcareous and minute infusory shells which in many places pervade the southern seas and beaches. And the *chalk-beds* are greater as they approach the torrid regions, being in some places nearly allied to the strata succeeding those of the carboniferous era. And approaching the north, including the upper part of both continents, the marl, shale, and limestone, are very much more conspicuous, both in the cretaceous and tertiary, than is the chalk or its other kindred substances.

In the portions of the earth that have been searched, it is found that the calcareous fossils prevail more in and toward the tropical than in the more northern portions of the earth. And it has been discovered (or rather inferred) that the frosts which occurred during the sandstone period took place during the entire absence of the birds that inhabited parts of the western continent. Their tracks are discovered on divisions of the strata where no frost-marks are visible; which implies that they *migrated* at the change of the seasons. And their fossils have not been found where their tracks have been discovered.

From that period to the present, the seasons have gradually become established; and an extreme difference is now presented between their present and previous character.

And as has been before remarked, meteorologists have failed to determine the *cause* of the frequent variations of the seasons from the commencement of these inundations to the introduction of the historical period. In speaking of this cause, it is not the intention to introduce definite calculations, and thus relieve inquirers from the efforts of mind which would otherwise be necessary. But it is necessary to intimate the *foundation* upon which these manifestations are based, and in a *general* way to explain them; and the *minutiae* may be traced by existing indications.

§ 57. The dissimilarity of the temperature of the poles at different times is owing to the varying conditions of an existing element in its lower and higher degrees of development, and which, though it is not *generated* by foreign bodies, is assisted by them to sustain a

connexion with the whole envelope of the earth, from the lower to the higher strata of the atmosphere. The north has been considered as the location of the magnetic pole, evolving incessantly attractive, electric fluid, which determines the direction of the magnetic needle. In the torrid portions of the earth, the particles thrown from the sun (which, when decomposed, produce light) act upon the water and atmosphere, which action results in a constant sublimation and development of heat, or the magnetic medium. It is here termed magnetic for *distinction*; but properly it is the unfolded heat contained in the previously-cold medium. The imperceptible rushing of this current toward the north determines the direction of the magnetic needle.

And it will be discovered that there are three distinct currents, corresponding to the rays proceeding from the sun. The first of these rays is light without heat: this produces color. The second is light without color or heat: this produces chemical action; and in it the white muriate of silver will be turned instantly black. And, all kindred bodies, undergoing like chemical action, are rendered susceptible of the same by this particular ray of light. The third ray neither produces color nor chemical action, but produces *warmth* by causing friction between all particles on which it acts. And this ray of light acts upon all kindred particles, whereby the whole are transmitted to the particles composing the envelope of the earth, and there are suitably digested for the nourishment of the vegetable and animal kingdoms.

The first of these rays is the cause of all *color*. The second is the ray that has been lately supposed to be magnetized. It produces the chemical action whereby color and other properties become durable. And the third comprehends these both—and is the active, communicative substance, that generates heat by friction upon the particles of the atmosphere. And by the atomic modification which it undergoes in passing through its various motions, it is rendered suitable to reflect forms upon the retina, and thus to transmit the knowledge of foreign objects to the brain of every animal in being.

Were not the particles of light thus modified in the great atomic envelope of the earth, color could not exist. For color is the reflection of light; and without light, how could we know of color? And without minute, imperceptible chemical action, how could the exhalation of the vegetable kingdom become suitable for the inspiration of the animal kingdom? And without the form of light which

conveys the images of foreign objects, the eye would be a useless organ.

There are likewise three distinct fluids crossing the earth from the south to the north, and from the north to the south, by a mutual exchange of elements from the poles. There is also an intersecting fluid that crosses each of the others ; and this has been termed the "dianmagnetic" fluid. The former fluids are in relations of equality to each other. Their termination at the north is the nucleus of the magnetic pole. The direction of these fluids establishes the lines of no variation. The motion of their attending fluids determines the lines of variation. These lines revolve from east to west half way round the earth while the sun is passing through one of the signs of the zodiac.* And wherever is the meridian of these lines, there is the greatest degree of cold. And as the lines approximate to any particular longitude, so the climate of that portion of the earth becomes gradually changed ; and in this way some portions formerly characterized by blooming fertility and a congenial atmosphere have been changed to barrenness, and are now concealed from the light of the sun by a mantle of heavy snow and mountains of ice.

In proportion to the prevalence of the substances whose motion constitutes these lines, is the temperature rendered cold. And so every portion of the earth that is subjected to extreme and severe winters is affected by these lines ; and places where winters are most severe are directly under their influence. And it is by the constant evolving of the cold at the north that the heat toward the equator is rendered more intense ; and thus are established two counterbalancing conditions, or a positive and negative—or the lower or first circulating electric substances, and the higher or magnetic medium.

The severe storms which the tertiary period indicates, and the flowing of great bodies of water and ice containing other substances, were the results of the established seasons known as winter and summer, and also of the variations of temperature as owing to the revolutions of these lines of no variation. A series of winters rendered extremely severe by the presence of these lines, formed these large mountains of ice in the polar regions : and the transition of temperature caused, as before stated, the immense and terrific storms, producing great bodies of water, which carried with them the enormous icebergs that crossed the surface of the whole earth in the direction

* That is, by the apparent motion called the *precession of the equinoxes*.

before described.* The diluvial strata were formed by the deposition of the detritus and various dissolved substances carried by these great currents. By the deposition of the finer materials, many portions were also formed that are termed *alluvial*, especially along the marine coasts.

These almost universal submersions were followed by a great diminution of the whole body of water which was perceptible during every rigid season. And during the process of many ages, within which time these occurrences were frequent, the water and atmosphere began to lose their required density, and this must result in such a catastrophe as those previously caused by like conditions. Before the commencement of the last, or historical formation, almost all the land plants and animals were entirely destroyed : and this destruction occurred from the general submersion of the whole face of Nature in the watery element. Many caves were formed previously to this period ; and in them are still found the remains of several extinct species of animals.

From the great modifications which every department of Nature has undergone, the conditions required for the unfolding of the subsequent productions must soon occur. And this will establish a geological and elemental condition of the earth that may be termed "*very good*" for the requirements of the subsequent kingdoms. And this is to be the great transition of the earth from a state of comparative barrenness and inactivity to a substantial and long-enduring condition adapted to the existence of new forms with more perfect and exalted compounds. And the geological formations of the earth are now nearly at an end—with the exception of artificial formations that are still in progress. And the new energies which are soon to be unfolded will establish species upon the face of the earth whose types are in existence at the present day. And then there will be a general activity and fecundity of the inhabitants of the sea, and of the creeping things of the earth, these being properly situated to bring forth species after their kind, and to multiply exceedingly.

And the coldness of the earth, water, and atmosphere, at this period, rendered them more suitable to the development of the lower orders of creation than they have been at any other period. Therefore the fruitfulness indicated by the command to these creeping things to bring forth plentifully their like, was in reality a necessary

* We were informed incidentally by the clairvoyant that these accumulations of ice took place at both poles of the earth.

accompaniment of the then-existing conditions. And the conditions of the earth and of the animal kingdom are not to be compared with the conditions existing in any other era.

Therefore the original history of the steps and degrees of creation is incontestably verified : and it would be unjust to use any other form of expression than that "*the evening and the morning were the fifth day.*"

§ 58. We have now ascended to a period in the creation of the earth and kingdoms that is more intimately connected with the sciences of the world, and which abounds with more distinct representations of all things now existing, than was either of the previous periods. No history is extant of the commencement of the present period of time : and all the knowledge that is existing in reference to the original species is the result of inferences drawn from the present condition of creation.

Concerning the various degrees of perfection in the developments of the previous days, *general* remarks have been offered ; but a description of the *specific* changes of Nature and her productions, from the first conditions to the present, would have been impossible. And all the knowledge existing in reference to the laws of Nature is derived from their *general* and *universal* effects, and not from detailed manifestations. And by comprehending *general* principles, assisted by an enlarged view of their correspondences, Nature and her laws will appear as one vast chemical laboratory, in which the lowest constituents of the whole composition are constantly being developed and purified. And the whole is a compound of *polygastric globules*, whose power of chemical action and principles of progression unfold all the forms that are developed from the great Mass — which again produce new substances and new modes of composition, each being unlike the first. And every internal quality which is sequestered in present forms is becoming unfolded, and will ultimately progress to the highest possible form and condition of being.

The first types that are presented upon the face of the earth at the commencement of the sixth day are of an inferior organization, yet the superiors of all previous forms. These contain all the qualities and principles of the previous creations, are representatives of the highest forms of the animal kingdom, and are a significant type of the organization of mankind. But they are as much below man in his present perfected state as they are above the whole creations and productions of the previous ages.

Comparative anatomy has been very useful in satisfying the scientific world that there is a relation existing between all forms in being ; but it has almost established in some minds the conclusion that every form and species in either kingdom has a specific origin and an exclusive existence, so much so that it does not represent a higher degree of lower forms, nor run into any of the more perfect degrees of organization. Anatomy is eminently useful as a basis of induction ; but anatomists have considered the invariableness manifested in every anatomical form in being as substantial evidence that they are the specific productions of some power above and independent of that which Nature possesses, and therefore they have disputed the opinion that specific forms have been at any previous time the constituent particles of lower forms in creation.

But it is evident that an organic structure, of any type or species, must have been previously in a different state of composition. Therefore the particles composing the anatomical structure of the vegetable and animal kingdoms must have been derived from the lower orders of formation, and must have ascended to enter into the organizations in which they are now imbodyed. It is therefore a congregation of atoms of suitable nature and quality that produces all which the anatomy of the animal kingdom represents. For a superstructure could not exist before the materials of its composition. The whole of Nature's manifestations are therefore a positive result of the inherent principles contained in the whole composition. Thus anatomy is a monumental demonstration of the ultimate perfection of lower particles. And the structure of any organization sustains an inseparable connexion with the first indication of a like arrangement of particles, and with the highest organization in existence.

The subject of the present inquiry comprehends grounds extending far beyond the knowledge of the world respecting the vegetable and animal kingdoms ; and hence the present descriptions will be given in a more detailed manner. Still it is impossible, from a comparison with anything now known, to convey a correct knowledge concerning the original forms and the highest form existing at the commencement of the sixth day. But we are emerging from the previous degrees and conditions into a state where exists more light and more facilities for research and investigation. And this state also presents one of the unfolding beauties in the magnificent temple of Nature.

The reflections prompted by an enlarged understanding of Nature.

and her laws can not be too deep, or be extended too far back into the period of animated existence, to be the means of useful instruction. All the forms, elements, and compositions, abounding upon the face of the earth at this period, can be made useful in unfolding an understanding of the present developments. But these can be of use in this way only as we conceive of the law of correspondence.

By a rule in mathematics, an understanding of certain parts of any form gives, by induction, an absolute knowledge of the other parts ; and from a knowledge of the base and bearings of two angles of a triangle, the distance of the apex may be positively determined. And so by proving absolutely that Nature in any of her departments contains certain laws, principles, and compositions, we may arrive at an absolute knowledge of Nature's previous conditions, and her future and transcending developments.

It is to be remarked (by way of introduction to the considerations respecting the sixth period of creation) that the descriptions that were formerly given have been addressed, and those which are to come will be addressed, particularly to the power of the minds of the world to conceive of truths by analogy or correspondence. And if such a power is not yet unfolded in some minds, it is possible that *they* will not understand the truths thus presented ; and this they can not do until they assume a degree of perfection suitable to associate with such interior and universal truths. It is to be further remarked that it is only by the science of mathematical correspondence that a knowledge can be had of anything in Nature, of any of her motives and living energies or their effects, or of the progressive tendency of all particles in being to higher substances, higher qualities, and more perfect interiors. And the knowledge obtained by any other process does not extend beyond the conviction of external *form*. And *this* conviction is not absolutely satisfactory to an inductive and comprehensive mind ; for such a mind must first know by what power and principle it is enabled to associate with external forms. And the mind which comprehends no more than that which is visible, understands but very little of Nature, or the principles of being. But in an expansive mind, the question arises, "What is the *cause* of the existence of any external form?" And by properly conceiving of the *cause*, such a mind is drawn by an interior affection to the Cause of all causes, by analyzing and comprehending the general causes and effects, both visible and invisible, and then observing the perfect

adaptation and arrangement of all these to the Whole, and the Whole to its ultimate use.

There is a grandeur in the visible forms of Nature which can only be seen by a mind first duly impressed with their interior qualities.

§ 59. The first day of creation unfolded one of the laws or attributes connected with the great Whole; and that is *Power*: and this power was manifested in ceaseless Motion. The developments of the second day unfolded the attribute of *Wisdom*. And *Goodness* was manifested in the arrangement and adaptation of all things on the *third* day. The peculiar conditions and circumstances existing on the *fourth* day, and their results, which were "very good," manifested *Wisdom*, and also developed *Justice* and *Reciprocation*. The *fifth* day unfolded a new order of beings—such as possessed powers and faculties and a degree of sensibility not before existing; and therefore they were capable of *feeling* the difference between the lower and the higher forms.—Hence they could feel a *forbearance*. For from the knowledge of their own power and pre-eminence, a regard is always manifested by the more perfect forms for the lower orders. Thus a spirit of mercy and forbearance was established among the animated tribes. The beauties which were unfolded on the sixth day, connected as they are with all previous forms, and being a development of their interior qualities, correspond to the ultimate ascension of all forms, particles, and principles, and the unfolding of all the attributes originally involved in the first Type, or the Germ of all subsequent developments.

And while the last attribute unfolded corresponds to all others, its grandeur rises above the highest conceptions of the minds of the world. And notwithstanding the arduous efforts that have been made to conceal this unfolding principle, it is gradually becoming more and more revealed as the interior qualities of mankind are capable of receiving it. This principle comprehends all below its degree of refinement, and contains qualities that will unfold eternally beyond. It is the medium of association between all spiritually-expanded minds. It encompasses and pervades all Nature—the whole world—the Universe. It is the essential germ of more perfect beauties—the highest attribute of the present sphere. It is that which is to be admired and adored above every other thing. It should illuminate the interior constitution of every being, and should give character to every thought; and while it gradually becomes more and more un-

folded, it will beget in the mind an affection for an interior knowledge of present and ultimate things. And this is therefore the highest and most perfect principle unfolded from the original Germ consisting of Power; and such is the attribute of immortal TRUTH. And while this is the highest of the present attributes, it is a Germ that will ascend, as all other things progress, to more perfect manifestations in higher spheres.

This, then, is an index—an introduction to the revealment of the whole creation of the sixth day. And its object is to prepare the mind to associate more familiarly with the tendencies of the present era to a *corresponding day of a more perfect creation*, in the investigation concerning which all the science of the world should be properly employed. But hitherto that which has been termed science has only been a mode by which the world has attempted to arrive at a correct knowledge of *external forms*, and barely to *conceive* of more *interior* qualities. Therefore that which has been termed “*science*” is neither knowledge nor understanding; but has a tendency to attract the mind from the *beginning principles* of Nature, and from all the qualities universally pervading her composition, and to enable it merely to conceive of the shadows or sheathings of truth. And thus the *interior cause* of every external form has been obscured and neglected.

But by the process at present adopted, *knowledge* becomes *righteousness*: for by it we conceive of all in a state of being below us, and correspondingly receive impressions of that which shall be. It begets energy and power, and unfolds wisdom and beauty. It breathes the spirit of goodness and benevolence, universal justice and reciprocation. It generates a dignified forbearance, unfolds a pure and reverential regard for all eternal truths, and establishes and constitutes a well-organized mind. Such are the endowments created by that knowledge which is obtained by an investigation of the composition and developments of NATURE.

Therefore *true* knowledge consists in a true conception of the stupendous operations of the immortal principles originating in the Fountain of the Omnipotent Mind!

We have now ascended to the highest geological formation of the earth, all the deposits of which have been well comprehended and classified. It is only proper to remark that the conditions existing previously to, and during the time of, the alluvial deposits, were

essentially different from those now existing; though particular and incidental formations have since occurred, which have been properly termed "*superficial*." These resulted from the depositions of the detritus, and various solutions that were pervading the watery element.

The formations of coral-reefs, as the ingenious work of the infusoria and polyparia, have continued to the present era—these *now* presenting more neatness of texture, and a more perfect composition, than before. And all other formations which have since been incidentally accomplished are correspondingly refined.

In the foregoing history of the earth's crust, I have acceded generally to the classifications made by geologists, but have varied in some important particulars as relating to the general changes of the interior and external elements as occurring at the termination of the different periods.

§ 60. The condition of the earth at the period now under examination is again very different from what it was at any previous period. The vicissitudes of the seasons were numerous and extreme, rendered so by the influence of the lines of variation and no variation upon the fluid and ethereal elements.

Up to the commencement of the alluvial deposits, these excessive floods or inundations, caused by the dissolving of the mountains of ice, continued to be the same: but at the commencement of the present day, these mountains were very much decreased in size, and their location was completely changed. It is well to remark that many centuries elapsed between the establishment of the first and present conditions both in reference to the icy formations and the general aspect of the whole earth. The water was different only in its combination, the change in this element being the result of an ascension of its ultimate particles. Hence the weight of the whole Mass was decreased. The atmosphere had given a great portion of its carbon to the formations of the earth, which resulted in the perfect development of oxygen and nitrogen, the relative proportions of these being nearly the same as at present.

It is well here to notice that the particles of atmosphere that are found in the envelope of the earth as it now is, are atoms which have ascended from lower conditions. And the condition of every *earthly* formation is represented in the *atmospheric* formation: and it will be observed that each of the earthy strata has an ethereal or atmospheric

stratum which is in direct correspondence thereunto. And the atmosphere is composed of as many strata, both as to its general divisions and its subdivisions, as are found in the earth's crust. It is evident from this that from the first condensation of the granite coating, up to the period when a new substance was produced, the water and atmosphere must have been correspondingly dense and gross in their composition. And the formation of every new stratum, which consisted of the ascending particles of the lower, must have resulted in a corresponding ascension of the grosser particles of the atmosphere as evolved and developed from the interior elements of the earth.

Thus at every epoch or day of creation, all things became essentially changed, and adapted to the requirements of the creations of that day. The earth and atmosphere unfolded their interior qualities, and new laws, energies, and circumstances, were the results. And in proportion to the perfection of these conditions and previously undeveloped principles, were the vegetable and animal creations made perfect.

So at the present era of the earthy and atmospheric developments, the parity between the two remains the same. The superficial formations which have occurred during the historical period of the earth correspond precisely with the upper stratum of the atmosphere. This is light, rare, and unsuited for the association of other substances, but comprehends and unites all below its degree of refinement. So the first particles of atmosphere have in reality the qualities unfolded in the higher formations : and the first gyrate through all intermediate conditions to the highest, and the highest unites the lower and all intermediate strata, and thus perfects the atmospheric envelope of the earth. This can not be demonstrated by sensuous observation, but it can by chemical analysis, and by absolute analogy : for each condition in the creation of the earth was subjected to perpetual change, and so by degrees ascended to the *present* condition, which is the ultimate of the earthy deposits, and consequently the present must be the ultimate of the atmospheric composition.

And in this connexion it is well to remark that many species of birds and saurians and other kindred species now existing, although changed in form and organization, occupy the same strata of atmosphere that their lowest types originally occupied upon the earth's surface ; and on principles herein involved, the extinction of many gigantic animals that dwelt in the water and upon the earth during the secondary formation may be accounted for. For it is evident that if the

same conditions were still existing, the same forms would also have an existence.

Therefore the modifications of the vegetable and animal kingdoms correspond to those of the earth and atmosphere. The whole, therefore, forms a perfect system—a consociated unity. The whole constitutes an active, living, energetic Form—a source which yields forth the most minute productions, which gyrate to the most complicated organizations, and to the individualization of the interior principle of Man.

The earth and atmosphere are in proper relations to join each other and produce chemical actions; and the atmosphere is so far perfected as to join to the element of electricity. Therefore this higher circulates through all the lower substances, and sympathizes with, unites, organizes, decomposes, and recomposes, the vegetable, animal, and atmospheric substances, existing upon and near the surface of the earth. And it unites all particles in being from the igneous composition of the interior of the earth to the highest element of the atmosphere.

It is known to chemists that water is only a condensation of the same elements that compose a great part of the atmosphere, and which would in reality be very inflammable but that their combined condition makes them unsusceptible. Thus water is but a lower degree of the atmosphere, and the earth is but a lower condition of the water and atmosphere—and the whole is but the imperfection of that of which electricity is the perfection.

These general observations are intended as a guide to an understanding of the descriptions of what follows the present dawn of a new era; and from these remarks, the more minute productions of the mighty and stupendous operations of Nature may be properly conceived of and comprehended. For this is the period of the birth of more important organizations, leading to more important results, than the developments of any other period of the earth's existence. These conditions breathed into being all that composes the whole creation as this is now manifested. And the importance and grandeur of the forms and essences that were developed at this period are such as are not conceived of or comprehended by the most enlarged understanding.

And it is by conceiving of the *form*, that we know of *order*; and by *order*, *degrees*; and by *degrees*, *correspondences*. And from the coating—the external, visible form—the quality and essence may

be inferred. For it is by the essence—the interior *real* reality—that all things assume forms, orders, and degrees, of *tangible* reality. And inasmuch as this is a proposition set forth and established in the Key, it is proper that it should be applied in respect to all things that have been unfolded to the understanding since the new course of reasoning was adopted. And then we may test the external by the inward reality, and say whether it was not by the inherent and latent qualities of the original igneous Mass that the earth was formed—and whether by the inconceivable combinations as forming the outer coating, the water and atmosphere, an ascended form and substance, were not produced from the same original Mass; and whether the atmosphere does not contain the undeveloped properties of the imponderable element of electricity.

Let the mind, then, infer the interior essence and quality by the external and visible form; but let it not judge entirely by the *sheath* or *external* of that which is in the interior, undeveloped. But it should rest upon the *inward* conviction received both in reference to the external and internal of anything, and thus the judgment would be proper and righteous. And as it is absolutely demonstrated that the cause of all effects exists anterior to them, it now devolves upon the properly-conditioned mind to judge of the *interior* by the external form. For it is evident that if *essence* did not exist, *form* could not: and if form exists, essence must of necessity be the *cause* of its existence. Essence therefore produces form by an association of its own qualities; and thus all conspicuous forms become unfolded. Thus it is the *germ*, which, when subjected to suitable conditions, becomes impregnated *by its own latent qualities*, and unfolds all the forms and manifestations in the external world.

It is therefore a property of the embryo to develop a form corresponding to its own real reality. And it is as impossible for the *perfect* to exist before the *imperfect*, as it is for the highest of any form to be developed before the germ has passed through its many intermediate stages of unfolding, by each of which a subsequent one is typified. And the highest form which results from its original, essential quality, is in reality but the highest production of the forces and principles originally involved in the germinating essence. So *Correspondence*, at least as relating to these and kindred subjects, becomes now an established science, the truthfulness of which is perceived from its being founded upon the nature of things.

§ 61. The transition of mineral and organic substances to the first and lowest of organic forms, is more generally exemplified in the present era than at any anterior period. The first classes of these forms consist of the lower marine and land plants : for the earth was clothed at this time with a great abundance of vegetation. Some parts of the dry land were better suited to sustain the higher vegetable forms than others, and these gave birth to the higher dicotyledons ; while other portions of the earth produced the class cryptogamia, and forms beneath these descending to the lowest lichen.

All the classes of vegetation that were generally typified in the previous period, are now exemplified and fully developed. Various species of the exogenous plants, and of the ferns, palms, and other kindred orders, have, at various periods during the last day of geological formation, become entirely extinct—and others have been more fully developed, and have assumed higher forms, being modified by the conditions to which the vegetation was subjected. All of the various grains and barleys, even to the lowest species, have become generally changed from their previous state, and rendered more prolific and useful, by the influence which cultivation has exerted over their germinal properties.

It might therefore be stated that in the morning of the present era the vegetable productions of the earth were very different from what they are at the present time, inasmuch as change of localities, conditions, and circumstances, have unfolded their more interior essences, so that now there are in existence over two hundred species, from the lowest to the highest orders, that are very distinct from each other.

In the southern and eastern parts of the earth, the conditions were more favorable for the unfolding of the vegetable productions than they were at any other portion of the earth, or have been at any other period. The eastern portions were indeed exceedingly fertile, and yielded forth nearly all the floral developments which have since come into being in other portions adapted to their production.

In giving a general view of the kingdom which stands as a connecting link between the inorganic and animal kingdoms, it is necessary to speak of the general ascension of vegetable forms only as such ascension has a distinct bearing upon the corresponding forms in the animal creation. And as each of these forms in the vegetable creation becomes adapted to the wants of the higher and more perfect organizations, mention will be made of them ; and so the advancement and requirements of each species may be properly com-

prehended by understanding their mutual relations to, and dependence upon, each other.

One fact is generally manifested in the vegetable developments of the whole creation—and that is, their ascension from the *endogenous* as the first and lowest. The latter are forms with but one surface, receiving the external particles to the internal, both by atmospheric influx and general assimilation. This exemplifies the one surface characterizing the first stage of actual vegetation, and answers to the first animal forms which only possessed a cellular tissue, corresponding to a mucous membrane. The ultimate of this class of plants unfolds a new and distinct coating, and thus becomes the highest form in the vegetable kingdom. This is the *exogenous*, or that with an external coating—a chemical relation existing between this and the inner coating whereby the inner essences are transferred to the external, and the work of regeneration is performed. This is a coating that is only found in the higher orders of the animal creation, and is especially developed in the most perfect of the mammifera. This is the surface corresponding to the vascular tissue.

It is to be remarked that the developments in respect to these surfaces are subject to many subdivisions, and in each division is represented a new type, and apparently a new class of plants. But all intermediate vegetable forms are only stages in the metamorphosis from the primitive to the subsequent developments. And each of these forms observes the same law that governs the rudimental form. Thus the earth has progressively unfolded and modified the primitive forms, and has perfectly adapted the essence and qualities of one plant to the requirements of others.

The most simple plants contain but little of the poisonous qualities; but as each succeeding generation combines new qualities, so do the essences of the plant become complicated and poisonous. Then, again, as the seed-bearing properties are developed, these qualities become so changed that the plant at the period when the flower is unfolded, sends forth a most congenial fragrance. So from the sweet, the sour qualities are developed; and from the essence of one of these plants, the essences of higher and more perfect plants are unfolded.

Every form in the vegetable creation contains, in some peculiar state of combination, the essences found in the mineral substances, and which are developed in the animal kingdom. It is therefore evident from the same law of association that the lower orders of the

vegetable creation, in becoming further developed, unfold essences and qualities that are contained in their seed. As the flower is the ultimate and perfection of the interior substances of the plant, it is also the medium through which these substances are modified so as to assume successively-ascending forms, joining in one unbroken chain the simple and rudimental to the higher and more perfect types : and these possess suitable qualities to join, when properly developed, the lowest of the animal creation.

The present epoch gave birth to many new animal forms. The classifications that have been made of the animal kingdom as consisting of the radiata, the articulata, the mollusca, and the vertebrata, are comprehensive, and in a general sense true ; and the relations of any existing subordinate divisions can easily be conceived of by the enlarged understanding.

The present day ushers in more perfect forms in the living kingdoms than any previous day of creation. The *lower* orders are not more complicated or perfect, but the higher are much more so. For we have now presented in Nature an external manifestation of its interior qualities ; and by observing the present form, order, and degree, of creation, we see the most perfect reflection of the undeveloped qualities contained in her interior.

§ 62. It is proper to understand, then, that the order of creation now presented for investigation is an ultimate and full development of all the lower forms such as were produced in Nature's previous days. The watery element therefore contains all forms of the fish and reptile classes generally corresponding to those previously existing. Although some of these have been exceedingly modified according to the change of surrounding elements and circumstances, the chain is distinctly preserved, from the lowest gelatinous form to the highest of the fish and reptile productions. These also join the land-productions, preserving an equally close relation. From the fish flowed the various reptiles—which joined the bird-creation ; and *these*, by change of form and constitution caused only by the ushering-in of a new era of existence, run into and establish the marsupial mammals. And thus the radiata, articulata, mollusca, and vertebrata, are forms and constitutions marking the various stages of the unfolding and establishment of these distinct species.

It is well to remark, also, that all forms primitively manifest an imperfect state of development, but that they subsequently ascend

and unfold the perfection of the species to which they belong ; and that the male of the higher orders of animals manifests the most perfect degree of development. And it is known by physiologists who have inquired into the laws of embryology, that the fœtus passes through as many distinct forms as there are eras or periods of the geological and living developments of the earth, up to the time the same species became an existing form in the animal kingdom. Conditions are changed in the surrounding encasement of the embryo only in the same order of succession as they are changed in the external world. And so the highest perfection of fœtal development is characterized by the nature and constitution of the male ; while the unascended or slightly-arrested utero-development establishes the female. This law is observed, both in the vegetable and animal productions. It is a slight arrest of the process of development that determines the imperfect form of the plant or animal.

The pollen, or ultimate particles of the flower, are communicated by the surrounding elements to other plants of kindred species, and are received into the composition of the latter through the medium of the two surfaces, and by this process *impregnation* occurs. And thus by an imperceptible and mutual association of particles, plants are rendered prolific. And as this occurs only in the higher degrees of vegetation, the analogous process occurs only in the higher stages of animal development.

The same law of reproduction pervades the earthy, the mineral, the vegetable, and the animal creations: And in the elements surrounding the earth the same is also exemplified, though the process has been differently termed in the arbitrary and conventional language of chemists. But it is in reality by chemical action that all things, whether in the earthy, mineral, or organic kingdoms, pass through their various stages of formation and reproduction.

Thus the sixth day of creation evidently manifests a perpetual ascension of all previous forms, types, degrees, and series, of each kingdom which existed upon the earth at different periods during the lapse of innumerable ages. It is evident that conditions are not changed suddenly, nor even impulsively ; but they are gradually and imperceptibly modified, so that finally a striking difference is manifest between the first and ultimate conditions. Therefore we see no newly-created law, but merely an indistinct diminution of some species, and a change in the nature and constitution of some others. Thus the bird-creation, the marsupial, the quadrumana, and even all

that is above these, including man, apparently sustain their distinct characters and types without any change.

But it must be admitted (for it can be absolutely proved) that animal forms of every species now upon the face of the earth have decreased in size, strength, and beauty—that there is seemingly a general retrogression. The mammoth, for instance, is an animal of the present day—and the elephant is only a diminished form of the same species. And the unicorn, the camel, and all similar forms, are but diminutions of larger and more gigantic animals of the same species. So the lion, the tiger, the hyena, and similar species, possess constitutions very dissimilar to the same species that were existing in the early periods of the present era. So the congener, the ostrich, the giraffe, the zebra, the leopard, and the lower aquatic species, are in reality very much diminished in size, and are different in anatomy, constitution, and endowments, from the previous forms of the same species. So the quadrumana, including all the species of the monkey, ape, and orang-outang, ascending to the degree of development in which the negro anatomy and constitution are typified, have degenerated absolutely in all their natures, qualities, habits, and characters, from those existing during the early dawn of the present era. So likewise from the anatomy of the lower order of mankind up to the highest degree of human anatomy and constitution, there has been a declination—a lessening of form, and deterioration of the constitution, rendering the whole of the inhabitants of the earth comparatively weak and diminutive.

This indicates and absolutely proves the approach of *evening*. It demonstrates the comparative exhaustion of previous energies, and presents a world of disunited and disorganized forms, that will ultimately sink into repose, and give place to the more perfect developments of a new day.

I have been impressed deeply concerning this comparative retrogression : but inasmuch as these remarks are merely incidental to an introduction to a full and general description of the productions of the present era, it is not now necessary to pursue them further.

But it is to be deeply impressed upon the minds of all researchers that there is in Nature a universal Law of development, of reproduction, and of progression—and that this law has been established by virtue of divine *Beginnings*, or *Principles*, of which more will hereafter be revealed. And let it be further impressed, as introductory to the present analyzation and generalization of Nature and her laws.

and their effects, that every form in being is governed by its corresponding interior principle, and is rendered perfect or imperfect according to the peculiar association of its inherent essences and qualities. Such are the laws governing the material world which is composed of forms : and the forms therein contained are the consequent and inevitable productions of their more interior and perfected qualities.

Thus let the philosophic mind observe Nature as a *reflection* of her interior principles, but let not the reflection—the external—be considered as the reality. And let it be impressed that all interior essences tend to clothe themselves in external forms, and that thus internal and external, which again are composed of innumerable parts, compose a perfect Whole—and that the whole thus represents some higher degrees and more perfect forms, not yet comprehended.

Viewed in this light, Nature demonstrates her own principles, qualities, and interior essences ; and that demonstration, too, is conveyed by a knowledge of interior and real producing causes.

I am impressed by this knowledge of Nature not to accede to the external scientifics of the world, seeing that Nature should reveal her own interior truths, and that these are represented in every motion, form of life, and development of sensation. And these should be the external indices of the interior reality. I therefore endeavor, from the impressions thus received, to convey knowledge to others through their external senses by using the various knowledges of the world as *instruments*, whereby the foundation—the real reality—the only producing cause, of all external effects, may be apprehended. And as interior cause and external effect are manifested in all Nature, it is no more than proper and useful to prove one by the inseparable relation which it sustains to the other.

By these observations as illustrating general and universal laws, the minds that are in a proper condition will be enabled to receive the interior truths herein presented, and to appreciate their grandeur and magnificence : and therefore these remarks become generally useful.

§ 63. Having established and made plain the universal law that unfolds and controls the vegetable and animal developments, I now proceed, by a brief mode of generalization, to describe the orders and degrees of the vegetation existing from the commencement of

the present day up to the historical era, or the time at which the observations of mankind commenced.

The earth abounded with gigantic trees, such as were larger than any now upon its surface. The general classes of these ranged from the first and lowest coniferæ to the highest oak, maple, and palm. The eastern part of the earth gave birth to these more perfect forms; but generally the vegetation of the whole earth was heavy and imperfect. There were none of the higher and more perfect forms, until the succeeding ages unfolded conditions for their development. I am impressed that the earth yielded these huge and imperfect degrees of vegetation for several successive centuries before they became distinctly modified into the types of the present period. Yet these productions indistinctly typified those that are *now* existing. And huge and undeveloped vegetation must of necessity have been the first upon the earth, as corresponding to all the inorganic and inanimate bodies. And as the vegetation becomes more perfect, and its forms and qualities become more unfolded, so also do grosser, inorganic bodies, ascend to higher degrees of exaltation.

The pine, in the form of an exogenous plant, existed at the commencement of the present era; and this at subsequent periods assumed the form of a more perfect pine, with its modifications of cedar, hemlock, spruce, dogwood, and mountain rock-oak. These are at the present day the highest and permanent types of the lower and huge developments of the first ages of the present era.

The oak was then scarcely visible; for it appeared more like the species of trees known as the boxwood, and species between it and the pine, such as the bass and others of like nature. But the oaks of the eastern lands were exceedingly unlike those of any other portion. These only became distinguished as the black, white, and red oaks, as the climate and conditions changed, which was the imperceptible work of many ages. The maple also is a modification of the oak: and this assumed its character about eight hundred years after the red oaks became established. These pass gradually into the higher forms of the same class, such as the birch, the chestnut, the butternut, the hickory, the sassafras—and into the simpler trees, such as the ferns and palms. And it was nearly nineteen hundred years after the development of the birch and its associated vegetation, that the ferns and palms became perfected as they now are. Such were among the vegetable forms of the eastern lands.

One third of Asia, which joins nearly to the line of the Himalayah

mountains, and runs in a westerly direction to the Euphrates (which then did not exist), and extends correspondingly through into Africa, following the same geological formations, produced forms of the vegetable kingdom more numerous and more developed than existed in any other portion of the earth, or at any other period of time. The southern portions of the western continent also were very fertile, and yielded forth many perfect forms, especially about the portions that are now known as Central America, and near and about the vicinity of Yucatan. Many portions of land have since become dry, that were then completely concealed by the watery element. But such portions as were in a condition suitable for the unfolding of vegetation, gave birth to the general classes that are yet existing as established types upon the dry land of the earth.

Many ages after this, the grasses and grains, such as the clover, the maize, the rye, the oats, the wheat, the barley, and the rice, became also unfolded upon the properly-adapted and most fertile portions of the earth. These were also in a very low degree of deformity and imperfection, insomuch that their representatives of the present period would appear like an entire new creation. For these have been rendered perfect by surrounding and superior conditions, and through the agency and efforts of intelligent civilization and cultivation, assisted imperceptibly by an unfolding of the internal elements of Nature.

From these, again, we have the lower forms of the flowering or radiating class of the vegetable kingdom. I say *radiating*, because these correspond more nearly to the radiata than any other forms in the vegetable creation—having flowers which unfold from an inferior petal, and radiate circumferently from the axis of their form. They develop therefore a radiating disk—a perfect flower being unfolded to the receptance of light and heat from the surrounding elements. And of these we have more than two hundred and seventy species at the present period: but these arranged in general order, would not present more than three distinct orders or series of development.

It is to be remarked that many trees that were upon the face of the earth in previous ages of the present day, were of this class of the flowering forms. And one class, especially, was over one century and a half in performing one revolution, or one period of blooming. And the only representative which we have of this at the present period is the one known as the "*century-plant*"—which

accomplishes its revolution in a much less amount of time. And from this there is a general gradation, down to the fertile vine which blooms every twenty-four hours.

The general characteristics of the vegetable kingdom have become exceedingly modified from those of the previous ages. But it would be impossible, in our descriptions, to enter into the minutiae of this imperceptible transition ; for there would be no means of demonstration to the general mind, inasmuch as man is as fleeting in comparison to the duration of these forms as the ephemeron is to the duration of man's form upon the earth. Man thus observing the unchangeableness of the vegetable kingdom during the whole of his life's period, arrives at the conclusion that there is not and can not be any change in the established orders and species of vegetation. And so generation after generation passes away, and the vegetable species still apparently remain unchanged. And as the historical and traditional accounts of the earth and its living forms present no evidence of their actual modification, so the ephemeron, observing man in its youthful period, and finally in its age and decline, would discover no visible changes. And generations of this would pass away, and would leave no account of, nor perceive, any visible change in the peculiar organization of man. Therefore they would adopt the conclusion that the form of man was entirely unchangeable.

It is seen by this exact correspondence that sensuous observation is not altogether the correct process of seeking for truth. For the conclusion of the philosopher is as erroneous as the conclusion of the fleeting insect ; and it is for want of a knowledge of the actual duration of the forms, that they have failed to discover the truth of the perpetual modification of the more sluggish and gross substances and forms upon the face of Nature.

§ 64. The vegetable creations have perpetuated their orders, degrees, and qualities, from the commencement of the present era, to the *present time* ; and a classification of these, different from and more definite than the one received, would be unnecessary. And a diligent investigation and analyzation which may be prosecuted by the energies of intelligence, would demonstrate satisfactorily the account thus given of the earth's vegetable developments.

It is well, however, to notice the exact correspondence existing between the mineral and vegetable formations. The grosser metals represent the huge and gigantic trees of the previous ages. And as

these mineral bodies gradually ascend to higher and more perfect degrees of refinement, so on the same principle do also the *vegetable* developments. And in the highest degree of mineral composition, we observe a parity and connexion with the more highly-perfected forms of vegetation. And as it is impossible for bodies to be entirely immoveable, however gross and imperfect they may be, so it is equally impossible for the lowest and grossest forms in the vegetable kingdom to remain unmoved, and for ever in an undeveloped state. And as the earthy formations correspond in all ages, in degrees of refinement and perfection, to the mineral kingdom, so does the mineral to the vegetable kingdom. And these three, when joined together, form a perfect unity—a universe of *vegetable stomachs* to digest higher and more perfect substances—even to conjoin their highest natures to the first sensitive, animal organizations.

The earth, when comprehended as an entire whole, is a *stomach*—an organ of imperceptible but ceaseless digestion—of which the mineral substances constitute the ultimate and excrement. Thus the gross and the refined are the result of a united and concerted digestion performed by an earthy organization. And thus the minerals are the polygastric bodies by which the vegetable kingdom receives existence and life. And the vegetable kingdom is a universe of polygastric parts, by which a higher creation is breathed into being.

This classification, which only presents a general view, from the lower productions to the vegetable formations of the earth, needs not to be further amplified until we observe the higher orders of Nature's developments, as these constitute mainly the objects of the present inquiry. And as I progress in the successive revealment of these higher forms, the science of correspondences, which was partially set forth in the Key, will be established and applied—so that the human mind can receive a clear conception of the uniformity and harmony of Nature's laws and productions. And it will be a light never yet unfolded to the world, especially when it exhibits to view Nature's interior beauties and her Productor's perfections. And inasmuch as knowledge, and truth, and beauty, and spirit, and heaven, all mutually correspond to each other, so do these form a perfect and united system, to which the truly-developed mind will be attracted by interior affection and love. And so perfectly will all these be radiated from the countenance of Nature, that the mind of man can not but thirst after an association with her interior. Inasmuch as the whole is a Form composed of an infinite number of forms, so are

her multifarious and stupendous operations the infinite exemplification of her interior qualities and principles. And these will be more distinctly observed as we ascend in the scale of organic development, observing at the same time the anatomic and physiological truths accumulated by the unceasing efforts of some good minds, so that we may not lose sight of our external or sensuous knowledge while exploring the sublime recesses of Nature's interior.

By these universally-comprehensive correspondences is demonstrated the inseparable unity of all the multifarious departments of Nature's productions. And I now proceed to consider a higher degree in the order of forms—not with the intention of establishing a speculative hypothesis, but to indicate one of the waves of development receding from the interior Fountain of all life and activity. In this way the mind is wafted onward under the guidance of immortal Truth.

The first animal forms of the present day are the simplest, like those of the previous periods. And these have been classified into various species, the whole forming one group or order; and these are similar to the types of the radiata, articulata, and mollusca, in the lower stages of creation, such as the infusoria, polyparia, crustacea, conchiferæ, and cephalopoda. These were then, and still are, in being. There are various species of these orders that have been modified by the conditions of subsequent periods of the present era. Those of the lowest order possess a form which radiates in a manner corresponding to that of the flower, having a cellular tissue, and a sensitive substance for its external parts. It is therefore classed among the *radiata*.

The *articulata* is a more complicated form having several joints and a heavier tissue, its various parts performing reciprocal motions. This is the class of the animal creation whose species rise from the first order to the molluscs, including all the various anelidans and piceo-saurians—these, however, being the highest types.

The eastern and tropical parts of the world abounded exceedingly with these forms. And contemporary with these were all the higher orders, such as the fish, bird, turtle, rodentia, ruminantia, plantigrade, and digitigrade, and the inferior orders of the marsupialia and quadrumana. These abounded in various parts of the east, and particularly in Asia and Africa, and extended toward the northern regions—with the exception of the birds and turtles, which, with other similar species, existed more in the tropical portions.

There were many huge animals upon the face of the earth, such as the mammoth, and kindred species : but each became less in size and more refined in organization, as one order succeeded the other. There were also, in the country now known as Arabia, many large herds of these animals ; also in the portion now known as Greenland, which was then warm and fertile.

There were many animals upon the earth of the saurian order, and these were of a very repulsive and disgusting nature and habit. Some of these were very deeply red, and very poisonous. These inhabited alike the sea and land : but they only remained upon the earth about three hundred and eighty years of the present day, being destroyed by a new association of elements which were as destructive to them as they were adapted to the requirements and uses of higher forms.

The mammoth and kindred forms did not remain upon the earth after the first two thousand years. These gradually decreased in number, and finally the whole order became nearly extinct, a few only remaining, the fossils of some of which are found in caves and icebergs.

There was a kind of animal nearly representing the elephant in form and disposition, but which was very much larger, and formed a link between the mammoth and the elephant. A species of this has been discovered, which has been termed the *mastodon*. These existed about two thousand five hundred years, and, like the others, finally became extinct.

§ 65. I am impressed with the reason why these higher gigantic animals passed at successive periods from the face of the earth. They were many ages in being, especially before they arrived at their higher degree of formation and became an established order of animals. And in the early periods of the sixth day, after they had arrived at this state, they migrated to various parts of the earth, and thus at times became entirely separated from each other. Reproduction thus became limited, and finally entirely ceased. And so one after another died, and the order became extinct.

I am impressed that many species not known to naturalists, both of this and other orders, were also existing upon the earth, and likewise became extinct.

The opinion which has been nearly universally received concerning the destruction of these lower animals is altogether unwarrantable and

unfounded. These were not swept from the face of the earth by any catastrophic occurrence, nor by any circumstances which some misinterpretations of the primitive history have led the minds of the world to suppose existed. But the cessation of their existence occurred from the causes before explained ; and no other cause can be demonstrated to have produced this effect.

Therefore the Radiata, Articulata, Mollusca, and Vertebrata, existed, as geologists have determined, upon the earth at the commencement of the present era. These are in reality the four great classes in the animal kingdom—though the radiata and mollusca might be blended together as forming one, which might be termed the mollusco-radiata. This would reduce the animal kingdom to *three* general classes, which would constitute a perfect *unity*.

Many ages elapsed before the elephant and kindred animals assumed their present degree and form of organization. They were formerly very much larger, but not essentially different in their mental constitutions. One species after another of these also passed from the earth, and gave room to new and kindred forms, before they assumed anything near the form and character that they now possess.

There are many caves now in the eastern and southern parts of the world which contain the remains of many of these forms of which I speak. The mastodon has been discovered standing in an erect position in the mouth of a cave ; for it was the nature of this and other animals to conceal themselves in such places when they were becoming rather diminished in numbers.

There was a certain condition of the sea at one period in which, by a strange and peculiar chemical process, substances were united together and ultimately became condensed, and were thrown by the waves upon the shores. Such substances are now termed *amber*. These contain many minute insects, being transparent and beautifully crystallized. These existed upon the earth at one time in great abundance. Some portions of dry beach land were entirely covered with these crystallized substances, and presented a beautiful, pearly-white appearance. They gave birth to no vegetable forms. These amber forms remained the same for many ages, and some are still in being.

About this time there were various animal species of the order *quadrumana*. These admit of various subdivisions, the higher being near the most perfect orang-outang of the *present* day. The indi-

viduals of the whole order were very much larger than any similar forms now existing, their stature even exceeding that of man. These were very fond of the water, though they were in nature equally adapted to the land. It was not many ages before these nearly all became extinct; and it is remarkable that almost every one of these died in the watery element, and thus deposited its fossils on the bottom of the sea.

There were but very few types which represented the lion, tiger, wolf, and bear, these being a much later creation. Some of the saurian and other lower tribes of the eastern countries possessed very much of their dispositions, but they did not in the least present a true type of these higher forms. The various animals of the rodentia nature dwelt mostly on the southern islands, and where the fruit upon which they subsisted was most abundant.

I am impressed with many and various changes that occurred in the two kingdoms in the beginning of the present era—more even than geologists have conceived of in considering all the previous days of creation. Many distinct orders of animals dwelt upon the face of the earth, and passed quietly away without even leaving a vestige of their existence behind. Each of these became extinct because of changes in surrounding conditions, which also were the immediate causes of their frequent migrations from each other to various parts of the earth.

To the superficial observer there would have been a confusion in creation because of the dissimilarity of forms, natures, dispositions, habits, and various other peculiarities, which characterized the animal creation in the early periods of the sixth day. Some were entirely herbivorous, and others entirely carnivorous; and each one pursued its own peculiar inclinations: and a world of huge, gigantic animal forms was presented, devouring each other and the vegetable productions.

The ruminating animals were at first not very abundant; but they became more so about the fourth period, which was about the third thousand years. Those that were upon the earth existed mainly in Switzerland, but extended through all the European countries. They did not form a type identical in any particular with the forms of the present day.

• Thus all the lower and first animal productions were, like the first of the vegetables, huge, gigantic, and undeveloped—corresponding to the density and imperfect state of the water and air which then.

surrounded the earth. These species were so numerous, that it would be impossible to reduce them to any definite arrangement whereby they could be properly comprehended. For there are none now existing that bear their likenesses, and none that may be compared with their external form. Furthermore, a definite knowledge of these would not be of much importance to the world, and its application would be of no benefit, either in satisfying the requirements of the scientific world, or assisting the minds of those who are endeavoring to understand the more perfect interior principles.

§ 66. I come now to a stage of creation in which the lower types of *Mankind* are distinctly exemplified. And of these I am impressed to speak particularly, and to trace them connectedly and with rather more minuteness than the other degrees of creation have been traced. And this will be done in order to impress the understanding with the important truth displayed in the first ascension of interior principles to the individualization of the inner man.

Harmony of anatomical structures and similarity of compositions are principles largely pervading the animated kingdoms. It has been a subject of much discussion among the minds of the world, whether there is any established law by which forms are recreated by the successive modifications of the original form—and whether, by the same process, the species reproduced by all the living kingdoms become modified at each period, according to prevailing conditions. But the basis of reasoning which has been assumed in relation to this point has not been correct, and researchers have not been generally fortunate in the conclusions which they have deduced from the visible appearances of Nature at the present day.

Before speaking of the type of anatomy that exemplifies partially the form of man, it is well to remark that Nature is like the human brain—and is incessantly producing *forms*, as the brain is *thoughts*. And each form and peculiar organization in Nature is determined by the existing, controlling circumstances, which were the cause of such form's creation. It is therefore impossible for any order of animals to remain for many periods the same as its original: for they are changed in accordance with the existing surrounding circumstances. So also the *thoughts* to which the mind gives birth are the *forms* of their creating causes. And it is no more impossible for the brain to produce constantly thoughts in every particular similar to each other, than it is for Nature to produce *forms* similar to each other:

For the mind is acted on by all the immediate and exciting causes which produce thoughts as an effect, and the effect always varies according to the variations of the cause. So forms are the thoughts of Nature, as thoughts are the forms of the mind. Thus, although a general law governs the *creation* of thoughts, this does not produce invariableness in the *form* of thoughts. Here, then, it is well to rest the present discussion : for it is not useful to enter into minutiae concerning the modifications of animal forms ; and these all must be understood as the results of efficient causes, not at the present time manifest to the sensuous observation of mankind.

At the present period of creation, which is the first part of the sixth day, the *quadrumana* that existed were very differently formed from those *now* existing, and their stature and strength exceeded those of man at the *present* day. They resembled very much those that were described as existing upon the planet Saturn. Their body was short and heavy, their limbs disproportionately long, and their heads of a very wide and low form. The spinal column in the early species resembled more nearly that of the fish than that of any other form. The shoulders were of great width, and the neck was very short and full. The whole body was covered with thick, heavy hair, like many of the plantigrades of that period. Some parts of the body of this *quadrumana* resembled those of the lower animals, such as the fore limbs, which were used always in walking. The trunk bore some resemblance to those of the lower saurian species, and the head nearly represented a combination of forms that were then existing upon the earth. Some of the fossils of these animals have been discovered, and they have been supposed to belong to a branch of the saurian species — also to some of the marsupial mammalia. This animal was the first type, after many ages of regeneration, which resembled in any particular the form of man. And the resemblance was in the peculiar form of the shoulders, back, and hips ; but it resembled other animals in its extremities and main features.

This animal, like the classes previously mentioned, developed the positive and negative forces of the organs, and the proper functions of each organ were developed. Its lungs were very full and large, and were divided into two lobes. The heart contained four chambers (these, however, being imperfectly formed) ; the brain imperfectly performed a duality of corcular motions, but it consisted of one mass without divisions. The liver in them was that which is termed spleen in the human form ; and the stomach more represented.

the kidneys than the stomach of man, it being partly an organ of digestion, though the latter office was performed more by the general action of all the visceral organs.

This animal also had the internal and external surfaces of every organ, nerve, and muscle, lined by the mucous and serous coatings which generate the higher forces of the whole body. The muscular system was very powerful, the osseous portions were very gross in composition, and the cerebral portions were such as are connected with an undeveloped mental constitution. It possessed no thoughts that were not caused by the sensations of the body. Thus, though motion, life, and sensation, were all unfolded in this animal's organization, the higher endowments were as yet unknown; for there was no mental organization capable of developing intelligence.

I am impressed distinctly that this class of animals remained upon the earth nearly nine hundred years, during which time the physical elements experienced many changes, which at length resulted in the production of a higher form of the same class.

This new species, that now fills the place of the previous one, ascends one degree in the order of organic development. The animal of this species had a head much larger than that of the former species, though it was but little differently shaped. It possessed shoulders of similar highness, and an elongated spine, with a sacral-bone nearly like that of the ichthyosaurus. The extremities resembled partially those of the bear and partially those of the human being: but they used them all in walking, which made them like the plantigrade in habit, though they were like the bimana in some other respects. This form could not have existed, except as a progressive unfolding of the previous form.

After many physical changes had occurred, this same species also gave place to a new form. This, like the other, was a very dark, gigantic, and powerful animal, but it was not so gross as the previous species of the same order. The anatomy was somewhat differently constructed, and was adapted to a new use. The action of the whole visceral system was very perfect. The form displayed a full, plump sternum, head, and extremities, as are observed in the lower order of mankind. The spine was also more perfectly formed: it was not like the first fish-like spines, but fully vertebrated, and gave off, at every intermediate portion, ganglionic nerves as receptacles for unexpended fluid; and by these the whole body was kept in an active condition. The bones were filled with marrow. The brain was

very large and very inactive. The heart was imperfectly developed, but acted more perfectly upon the organs which were in close relation to it and the lungs than did the hearts of the previous species. The brain, by its heavy and sluggish action, gave beginning and birth to the nervous fluid: and by its contraction the system was charged with nervous energy; and by its expansion, imperfect particles that were existing in other portions of the system were drawn to the brain to be modified, and thereby new life in each portion was constantly generated. This animal did not develop the forces necessary for the full unfolding of all interior qualities; but inasmuch as its forces had ascended from those of the primitive species of the same class, so they were adapted to unfold themselves and to give birth to new and higher forms, such as were subsequently created.

§ 67. The creation of a new species soon followed the destruction of the one just described. This, again, assumed a more perfect form, and its anatomy more resembled that of the lower order of mankind. Its head and body were not so large. The spine and its appendages were very differently constructed, and the extremities became now so modified that it used but two of its limbs in walking. In the species before existing the hands and feet were nearly alike; but the hands of this resembled those of a species of the marsupials that then existed—and the feet still those of the digitigrade, with the exception of having more complicated parts. And there was a decided distinction thus formed between the habits of this species and those of the lower species of the same class. The whole structure of the body manifested an adaptation of parts to new and more perfect uses.

There is a law running through this system of comparative anatomy, not perceived in a superficial view of the order of creation. For the historical period is the only one wherein all investigations are made, and all inductions and hypotheses are established. The inquirer, therefore, is like a person standing at the termination of a great water, and questioning its origin and its manner of forming itself into so large a body. But if the mind could be carried back to the beginning principles, and then follow each law and order of development through all the successive changes, the connexion between the present degree of organization and the lower animated forms could be distinctly seen. And then each form would be to the mind an index of its own origin, and from it the future development of

higher forms and more perfect qualities could be inferred. Then the activity of creation would be considered as a result of the energies contained in the First Principles, which have been heretofore explained.

There is now a decrease in the species of the quadrumaná; and decrease of forms indicates a composition of more refined materials. Thus the present class has less hair upon the surface of the body; the shoulders are not so high; the spine now becomes nearly of the same form, even to the os-coccyx, which joins more perfectly the sacral-bone through which run the posterior nerves which give strength to the muscles and tendons of the extremities. Then, again, all the systolic and diastolic motions are much more in harmony with what is conceived to be the condition of a favorable and healthy constitution. These are controlled by the forces generated by the mucous and serous surfaces, which are adapted to the digestion and generation of a positive and negative fluid, and which also develop the most perfect mode of reproduction. The little hair that was upon their surfaces indicates, as does their general composition, more refined ingredients. Therefore the whole body constitutes the first type of a species far below the negro inhabitants of the earth as now existing.

Depreciation of this species was a result of subsequent periods, and finally this gave place to a new species. And it may be observed that I only mention the prominent species of each class, and that the subdivisions are not particularly noticed, inasmuch as if *minutiae* were specified, the great and leading characteristics of these orders of creation would be rendered less conspicuous.

The species that we now have upon the earth may be properly termed a quadrumana also, and is a progressed succession of the last species. This inhabited the eastern lands, especially the parts of Africa and Asia that corresponded in latitude, and which were only divided by the ocean. It inhabited in greatest abundance the parts of the earth where the marsupials generally dwell.

We have now a different type of anatomy, and in many particulars a new plan of organization. The head is not so large as in the previous species, but assumes a more oblong shape, and joins very closely the medulla oblongata. And the medulla spinalis more distinctly proceeds from the above portion, forming four cervicle nerves, these again extending into dorsal and lumbar, being very indistinctly ramified, as is the case in the higher order of the bimana. The whole

vertebrated column was seemingly more adapted to higher uses than any form previously dwelling upon the earth's surface. The jaw-bones were of great length, the mouth was large and distended, the cheek-bones were prominent, and the head greatly represented those of several of the feline tribe. The nose was very broad and flat, the brows were full, and the eyes were rather inclined to the top of the nose. The chest and the whole viscera system were very imperfectly formed, but represented in their main features the body of the Caffers. Their limbs were long, slender, and rather bowed. The feet were rather more oblong, and the ankle gave off parts which better adapted the feet to locomotion. The body was generally very full and gross in appearance. It was nearly free from the heavy hair which grew upon the previous classes. The hair upon the neck and head was somewhat more heavy, but it was very short and dark. Their color was generally an inveterate black. This class existed upon the earth nearly seven hundred years, during which time the whole of the animal kingdom assumed imperceptibly a higher degree of refinement.

The following prominent degree of organization was that of a large, gigantic form, ascending to within one degree from the first established human inhabitants of the earth. It is well to remark that the portions of the earth where these existed were constantly undergoing specific modifications according to the condition of the interior of the earth, and its surrounding physical elements. And it is not necessary to discuss the transformation of colors; for it will be seen by an explanation hereafter to be given, that all colors are homogeneous with the first and lowest—and that if the first is subjected to proper conditions, the succeeding colors will be unfolded (varying only as combinations differ): and thus will be displayed all the complexions in the animal creation, and all the living and blooming beauties of the vegetable kingdom.

This next class ascends to a degree in the scale of animal formation that may be properly termed an ultimate representation of all living things. In this form the *bimana* organization becomes more distinctly visible. The heart and lungs in this animal assume a higher degree of development than those of any of the previous species. Being well formed in its main portions, it is still better calculated to generate active, living forces, and thereby approaches nearer to the capacity of mental perception and intelligence—although its organization is a compound—even a transmuted ascension—of

lower forms. And however indistinct the modifications may appear to sensuous observers, this does not alter the truth of the general law whereby elements and forces constantly and successively unfold more perfect developments and higher states of exaltation. How easy, therefore, is it to perceive the anatomical and physiological correspondence which seems to be manifested in every order and degree of Nature's productions !

Besides a well-formed viscera system, this animal possessed a more perfect form of the spinal column—it being more minutely vertebrated, and giving off more motor nerves, which, by entering into a portion of the ganglionic system, contributed to the perfection of the whole internal apparatus, enabling it to digest more perfect substances as constituting its food. And this is the first type by which a true conception is conveyed of the power of the mutual living forces. For it must be discovered that the animal forms, as they become more fully developed, combine more forces within their organization. Thus the form corresponds to the interior power of motion, motion to the nervous life, and this to the active and susceptible sensation that pervades the serous and cellular tissues of the whole body. Thus these three forces become, when properly perfected, the first indication of intelligence, termed by naturalists “the instinct of animals.”

The form of the head in this animal was very little dissimilar to that in the previous species. Its brain was smaller, but more complicated, and therefore more susceptible. The color was not changed ; the hair upon the head and body was similar ; the long and ill-shaped limbs continued, and also the short, full body. Various species of these animals inhabited Asia and Africa. Being yet animals, they were highly susceptible to the influences of external circumstances—more so, indeed, than any other order of animals. They were of great stature, had great power of will, and possessed strong passions, as owing to the highly-susceptible inclinations inherent in their constitutions.

It is well here again to remark, that where Sensation becomes perfectly established, passions, inclinations, and susceptibility to all external influences, become greater than at any inferior stage of animal development. For it is by the interior sensibility arising from the medium existing upon the serous and mucous surfaces, that all the interior characteristics, which are sensations and passions, become strong, and therefore more extensively manifested.

These animals, to the present inhabitants of the earth, would ap-

pear like giants in form and stature. Indeed, they were larger than any similar forms now upon any portion of the earth. These were the first that displayed any indication of mental activity. They were so formed that it became convenient for them to use distinct *sounds* which were significant to the minds of those addressed. These sounds were produced by the throat; but they did not yet possess a glottis and tongue that could serve as vocal organs. The sounds produced were somewhat like those made by some species of the feline tribe, but in no particular did they resemble those used in human vocal intercourse.

These animals were distinguished from all others in habit and disposition. They even had a conception of rearing artificial structures wherein they might reside—and they often inhabited caves: but they generally, like the lower species of the same order, dwelt upon the surface of the earth. They did not possess any of the aquatic or amphibious characteristics. Therefore it is manifest that they were more refined in form, in degree, and in disposition, than any of the previous classes or orders in the animal kingdom. These dwelt undisturbed upon the earth nearly one thousand years.

§ 68. The degree of organization which subsequently took their place, was the first form that approached or indicated in the least degree any of the peculiar characteristics of mankind; and these represented the Jalofs and Mandingoes in their lower degree. These were upon the earth, without any essential modification, nearly eight hundred years.

After this, three successive and distinct orders pressed in their stead. The highest of these approached in every particular the more perfect form of the human organization. These inhabited the Asiatic continent, while the other portions of the same class were in the south of these regions. Thus the three continents—the southern, western, and eastern—were inhabited by three distinct tribes, the highest of which, existing in Asia, came nearer to the unfolding of intellectual endowments. And this brings the period of the sixth day of creation to a point three thousand and eight hundred years before the commencement of the race as referred to in the primitive, written record. •

• The surface of the earth, particularly in Asia and Africa, was now much more progressed, and consequently more fertile and suitable to the requirements of the animal creation. And it was at this time

that the inhabitants of Asia began to unfold a distinct and sensuous perception, and even to represent their perceptions to one another. Having no proper conception of higher beauties than those surrounding them, they consequently remained in their unintellectual state for nearly one thousand years, during which time the earth underwent a material change, which resulted in the destruction of nearly all the various tribes of the bimana type, and also materially altered the geographical and geological condition of the whole earth.

And it was by the passing away of the old conditions that new and more perfect ones came into being, whereby a new order of creation was produced, the highest of which ascends to the type exemplified in the present human organization. Until this period vegetation was comparatively imperfect and limited; but after this, each portion of the earth was rendered fertile and fragrant with living beauty. The earth at no previous time brought forth productions so extensive, or yielded so many delicate forms of vegetation; for now it presented an external expression of its interior excellences. The whole earth was fertile, and the eastern countries abounded with more beauty and living grandeur than they do at the *present* day. It may be supposed that these beauties could not have existed without the agency of man in their cultivation. But the most beautiful and complicated forms in the vegetable kingdom, as in the animal, become developed in a more perfect degree when they are not artificially cultivated.

And it was at this time that a new tribe was introduced upon the earth—rising entirely above the undeveloped features of the lower forms. These constituted what may be properly termed a transition from the animal to man: and these were the first forms that could be properly termed *Man*.

And the record which reveals the then-existing condition of the earth is distinctly proved and exemplified; for the beauties of creation, displayed in all the parts of Asia and Africa that were fertile, represented not only the interior qualities contained in the earth, but also the primitive conception of the *garden of Eden*.

And it will be understood from this that all the vegetable and animal productions ascend gradually and imperceptibly with the unfoldings of the law of Nature, from the original gelatinous composition to the creation of man at the present period. And, again, it is evident that man was formed “from the dust of the earth”—was rendered man only by the congregation of innumerable living forms, which

assumed orders, degrees, species, associations, and correspondences. And thus he occupies a degree of organization pre-eminent above all the other departments of creation, and thus is a representation of all living things that contained the *germ* of which he is the *unfolding*. He is thus a combination of all forms, qualities, and essences, in Nature, sustained by all kinds of motion, life, and sensation, that characterize the successive steps of natural progression. Thus it is that man is over all creation. And as he represents the developed beauties contained in the *lower* forms, so is he a representative of the *interior* world.

The written history speaks of the multiplying of each form of the sea, land, and air. And all these were subjected to the control of man, while man was actually dependent upon all below and around him in being. For while he is the unlimited proprietor of his own person, the whole creation below his exalted degree is necessary to his subsistence and nourishment. And inasmuch as there is an inseparable dependence of man upon every form in being, and of these mutually upon each other—so are the harmony and perfection of all things dependent upon the reciprocations of the vegetable and animal kingdoms and man, and of man and the interior and more congenial world.

Here, then, we rest satisfied. Man is created, and exerts a power over all creation. And the present developments of the whole Universe are in accordance with all the associated laws that flow spontaneously from the Fountain of divine and living Principles. They are even the breathings of the Great Positive Mind which has flowed through the ten thousand avenues and forms of animated Nature, until it breathed into man the breath of life, and he became a living soul!

§ 69. Now is revealed the whole use of Nature ; and now can be perceived the adaptation of every part belonging to the whole Mass, to produce a more exalted form—which, again, is adapted to the unfolding of far greater and eternal beauties. And all the laws and forces which have been heretofore explained, are now plainly understood as converging to the formation of man. Man, then, represents the universal progressive development which is an inherent and eternal law of matter : also he represents a resurrection of every gross material in being. And the saying that is contained in the Key is now verified, that “ Nature is the Cause ; forms are the Effects, and man is the Ultimate production ;” and that “ the Great Positive

Mind, as a Cause, uses Nature as an Effect, to produce Spirit as an Ultimate." ✓

These things are represented in every particle in being, and therefore can be comprehended by a proper investigation of the rudimental laws and principles of the Universe — without which no important truth can ever be unfolded to the minds of the world.

The work of the present day of creation has been more distinctly marked by unity of plan and composition, and the appearance of a general end, cause, and effect, than that of any previous day. A superficial view of the whole plan of creation of mankind, however, would lead to many erroneous and repulsive impressions. But when viewed with a scientific and reverential mind, the whole presents a connected plan and a sublime and magnificent work, inasmuch as every particle is a flowing of the interior qualities of previous existences : and each, again, as it ascends into higher forms, displays a higher degree of the same interior excellences. And so from one order of creation to another, in which the species are only mediums of transferring inferior qualities to higher states, there is to be seen the same united activity, the same potent energies, and the same teeming beauties ; and as the confluence of all these establishes and constitutes the organization of man, man becomes the perfection and representative of them all.

So by these harmonious breathings of Nature, the work of the present day manifestly becomes a higher example of omnipotent and divine Love and Wisdom. And this is the closing of the present era — the consummation of the creations of the whole period, and of the End contemplated ; and thus Nature represents a higher beauty, a more perfect form, and a more comprehensive organization. These things, when viewed in connexion with the united harmony of the Universe, display wisdom which transcends the powers of human expression. Indeed, there is no mind adequate to appreciate the wisdom here displayed, save the Great, Comprehensive, MIND whose Essence pervades every particle throughout space !

And nothing is too low in the scale of being to be of indispensable importance in the position it occupies. Moreover, nothing is so low but that it is the perfection of something still lower. And the lowest particle in being is only a representative of an endless use and adaptation. Nothing therefore is useless : for that which appears gross and imperfect is in reality the only substantial source of subsequent unfoldings. Thus a condensation of an inconceivable congregation

of atoms produced only the imperfect form of the earth. And it is plain that if this condition had not existed, the vegetable kingdom could not have been developed. And so the vegetable creation is a substantial basis for the animal creation, even as the earth is for the vegetable. And the animal kingdom is the only basis upon which man could have been created, and therefore it is absolutely necessary to his being.

And had not each of these been governed by the unchangeable laws of Nature, nothing would have assumed order or refinement. But by the operation of these laws the whole creation gradually ascends, by imperceptible steps, to the perfect development of its own interior nature. Thus the germ of existence is in Nature, and the fruit thereof is Man. Thus the vegetable mirrors the undeveloped qualities in the earth, and represents the animal kingdom. This, again, reflects the beauties of the vegetable kingdom, and represents the formation of Man: And man exemplifies the perfect unfolding of Nature's interior qualities, and represents within himself the united and harmonious Universe.

From these correspondences it can be plainly seen that all things which have form and distinct existence have an interior independence, but that externally they are dependent on all things, and display a universal use. And it would be as unjust to abhor any of the lower kingdoms as it would be to have a prejudice against any of the imperfect portions of the human organization. For *forms* are only the temporal combinations of material substances; but the Cause (of which forms are the effects) is the *invisible* and therefore is *eternal*. And as forms, the uses of which the mind does not always comprehend, are the constant manifestations of Nature, so they are the constant and successive productions of her immutable and eternal principles.

And the first and most comprehensive attribute that is manifested in these forms is divine Wisdom. And their unity and harmonious reciprocation prove that Wisdom is the higher attribute flowing from the Fountain of divine Love. Love, therefore, determines the universal relationship, and Wisdom the universal adaptation. So these attributes are the highest laws of Nature, comprehending within themselves various modifications of the same principles as all flowing from the same exhaustless Fountain wherein exists infinite Intelligence.

This is the Vortex from which are unfolded successively the re-

ceding waves of a united Universe. And one of these is an index to the expanding sublimities of another; and so their ceaseless flowings comprehend the whole Univercœlum. And as these are the flowings of the general materials in space, so the earth constitutes a similar vortex of power, which rolls forth succeeding waves from the mineral to the vegetable; to the animal, and to man: and the breathings of inherent qualities transcend Motion, Life, and Sensation, and form a pure and exalted Spirit. The wave of development is not arrested here, but it goes on throughout the unimaginable spheres in the interior world, until it approximates and is responded to by the Great Positive Mind. Thus are the concentric circles of material creation unfolded—which correspond to, and absolutely prove, the concentric circles of spiritual creation and spiritual, endless progression!

§ 70. Thus the great Vortex is a living, exhaustless Fountain, wherein dwell infinite Love and Wisdom, and from which flow the undefinable worlds which pervade the whole Univercœlum. And these are formed by succeeding and expanding waves, the same principle being distinctly manifested in every department of animated Nature. The Universe, therefore, is an ocean of activity, even as the Univercœlum is a boundless ocean of infinite Love and Wisdom.

The *Thoughts* of the infinite Mind, therefore, constitute the laws of Nature: and the results of these thoughts are the animated forms in being, including the exalted form of man—which again form, on a corresponding principle, the interior, spiritual existence. Nature, therefore, is merely a *Thought* of the divine Mind, as forms are the thoughts of Nature. Thus the universal laws are merely the infinite expressions of the Great Positive Mind.—And thus are we brought to associate our interior principle with the Thoughts of its own Pro-
ductor.

And it is only by a clear comprehension of Nature's creations that we can form any correct conception of even a Thought emanating from the divine Mind. The laws of Nature are known to be unchangeable; and these are merely the expressions of divine Thoughts. These laws, therefore, are emanations from the universal Cause; and by resting upon their immutable and harmonious results, we would be resting our interior affections upon the Thoughts of an all-pervading, infinitely-perfect, omnipotent Mind.

It is seen by this that universal truth displays a universal 'corre-

spondence. All things, therefore, are existing externally in *forms*, but all realities are dwelling in the *interior*, and are the cause of the form's existence. Thus it is necessary for the living principle of man to have an external form: for the two mutually depend upon each other. Without the form, the spirit could not be: and without the spirit, there could be no form. Therefore the interior is the reality, and the form is a useful, rudimental instrument, agent, or medium, by which the spirit forms a connexion with the material Universe.

So the animal and vegetable forms are necessary for the unfolding of their interior qualities. The external coating of the earth is a form necessary to contain the interior, living Mass; and without it, this Mass would be in a chaotic condition. So it is necessary for the Sun to be clothed with a form like the planetary system, in order that one body may balance another, and that the whole may thus be in unity and reciprocation. The Sun being the interior and producing cause, its evolved forms constitute the united external Form. So the whole Univercœlum is necessary as a Form—a Body—of the Great Positive Mind. This living Principle is the all-producing Cause, and the Univercœlum is the universal Effect. Thus the latter forms an External, which is necessary for the existence of the Interior. And thus the whole creations of boundless space are only an external Form assumed by the interior qualities of the divine Mind.

If, then, it is impossible to understand the uses of the minute forms in Nature, is it not more impossible to comprehend the extent of an infinite thought?—and still more impossible to comprehend that thought's Originator? It is not well, then, to doubt the existence of a use in any department of Nature; for this would be evidence that the subject is not yet properly understood. And it is only when the exalted and sweeping intellect puts forth all its powers to grasp the whole united plan-work of Nature's creations, that a very indistinct idea is obtained of that which infinitely transcends all adequate conception. So nothing is inactive—nothing useless—nothing absolutely imperfect; but everything sustains an important position in the great architecture of the Univercœlum.

• These meditations are the result of the breathings of the sphere of *Causes*,* in which my mind is situated, and in which all *effects* are made

* What is meant by the "sphere of causes" the author explains in his spiritual revelations, in a subsequent part of this work.

present. And these effects are exemplified in every minute particle, constituting an inseparable chain of correspondences ascending to the highest celestial spheres, which are illuminated only with divine Love and Wisdom. All that is around, below, above, is to my mind an harmonious congregation of forms and spheres, of laws and principles, which are in every particular displaying the original design of the infinite and omnipotent Mind. So no thought is so extensive or so profound as to comprehend the infinite expanse of divine creations.

Nature, at this period of creation, presents a most beautiful reflection of all anterior creations. And it is now evident that man is created from the dust of the earth, and that he is the receptacle of one of the spontaneous breathings of the Great Positive Mind. This rendered him a perfect form—a useful agent—a living soul. And thus were male and female created; and these were qualified to exercise an unlimited control over all the lower orders of being, even as man feels his absolute dependence upon *them*. And so the whole earth at this time represented the close of a distinct and pre-eminent creation, even the peopling of the garden of Eden. As this represents the living beauties in the vegetable kingdom at this period, so do the inhabitants thereof represent the perfection of animated forms.

Thus the grand Work is finished—the great End is accomplished. Nature becomes an harmonious Whole—the congregation of parts. And so the original expression which was made in view of the general consummation of the present period of creation, is absolutely verified.—And as Nature is a mirror wherein are seen all her interior excellences, so this ultimate development of creation is a mirror wherein is reflected the truthful expression that “*the evening and the morning were the sixth day.*”

§ 71. The germ of man has thus been discovered in the lower forms of the animal kingdom, and traced through all of its progressive stages of development, rising from the lower degrees through the great body of the animal creation, with its many and diversified branches and their modifications, up to the blooming perfection of the living tree whose fruit is the organization of man. And as man is the fruit of the whole living creation, so is he the rudimental being possessing those undeveloped endowments which have subsequently civilized many portions of the earth, and also opened to the mental view the reality of an interior and more perfect world.

The present existence of man was within and near the portion of.

Asia which has since been termed Turkey, extending to the regions of the Euphrates and Tigris, and joining in two distinct lines to the locality whereupon was built Jerusalem. As was stated, the lower type was existing in some portions of Africa, but these were as inferior comparatively as were the felina and general mammalia of those regions. The great body of those of the most perfect form, and which were truly man, thus dwelt originally upon the borders and in the interior of Asia.

Their form was very large, their strength was in proportion to the great density of their osseous composition, and their motions were governed by the peculiar plan of their anatomical structures. The spinal column was perfectly vertebrated. The sternum and intercostal portions were so arranged as to give great elasticity to the interior and depending portions. They were marked by a peculiar gentleness and humiliation, such as resulted from the more agreeable instincts of the lower and kindred forms.

There was still a slenderness and imperfect form of the limbs, these being somewhat bowed and still resembling the extremities of the previous classes. Their mental constitutions (of which more will hereafter be said) were not intellectual so much as social, but they were characterized by great power of perception and memory. They did not display any noble moral qualities such as were manifested in the subsequent races.

Male and female thus existed, differing only in stature and strength, in accordance with the plans of their respective organizations. This was the first class of beings that could properly be termed mankind : for they now exemplified, though imperfectly, all that the human organization has in subsequent ages unfolded.

The portion of the earth where they dwelt was at this time very fertile, yielding forth many species of vegetation. Thus this portion of the earth was more adapted to the requirements of man than any other ; and corresponding to its advanced condition were its animal developments.

This, with the lower and kindred races, has been designated by the comprehensive term *Adam*—as was their associate tribe comprehended by the term *Eve*—these terms representing the first and the basis of the more perfect inhabitants.

Their dispositions were exceedingly gentle and social, varying in some particulars, owing to the imperfect reproduction of their species. Asia was thus peopled for many ages, during which time no

mechanical improvements were made. They had no conceptions of the arts and sciences, nor of the intellectual attainments possessed by the subsequent and higher orders of the same class.

At first, and for many continuous ages, they communicated their ideas by *expressions of the countenance* and *outward physical signs*; and while they remained unsophisticated by the art of clothing their ideas in verbal sounds, they were free from all cupidity and absolute deception.

After the consummation of many periods, they advanced in artful attainments, and began to exchange thoughts with each other through the medium of vocal, rudimental sounds, consisting of monosyllables. At this age they were not acquainted with nouns, adjectives, and verbs, and therefore their language displayed no distinct inflections.

It is well to observe the progress of their intellectual qualities, and to notice the distinct results arising therefrom. It is well known to the nicely-critical observer of natural physiognomy, that thoughts, whether they arise from interior or external exciting causes, must of necessity illuminate the eyes, the features, the whole countenance, with the exact expression of their import. Such was the mode of expression among the first inhabitants of the earth during their undulterated condition. They expressed vividly and without suppression their interior thoughts upon their countenances, and thus communicated with each other.

But when they had advanced a little further, and had partaken of a little of the fruit of the tree of Knowledge, they began to conceal their true sentiments, and to clothe them with an arbitrary vocal sound—which possessed not the power of communicating the real reality of their ideas and affections to each other, but rather was liable to convey deceptive impressions.

It is well to understand properly the origin and rudiments of vocal language; but this we can not do without understanding the action of sound upon the atmosphere, and its vibrations among the intricate chambers of the ear.

The first inhabitants did not possess perfect vocal powers. This arose from a deformity of the trachea, larynx, and glottis. These, when perfectly arranged, act in concert to produce the variations of sound, according to the influence of the will upon the parts. If the atmosphere had not been chemically so constituted, and composed of particles of superior form and fineness to the particles of water, sound would not have been known except as an indescribable sensa-

tion. This is established by the fact that the sound communicated by the particles of water is very indistinct in comparison to that communicated by the atmosphere. The particles of water are not so perfect in form and refinement as the particles of the atmosphere. Each of these elements has ascended above the angular and circular, and holds an intermediate position between the spiral and vortical forms—having those forms that are adapted to the transmutation of the lower and imperfect to the higher and more perfect forms.

The water, therefore, is a medium by which gross particles are transferred into its own composition, by its attractive power as owing to its spiral form. And the atmosphere, being a higher degree of the watery element, and having the vortical form, possesses a still greater power of transferring the watery element into its composition. Thus one is so arranged that it is adapted to the perfection of the other. And these must be considered as owing their origin to the *rudimental* forms.

By this knowledge of the constitution of the atmosphere may be understood the phenomenon of vocal sound. It is evident that when the will excites the vocal organs, there is a communication of positive power constituted of more perfect particles than those previously pervading the same organs. And when the vocal organs are thus excited, they become mediums for the descension of the will. This produces a corresponding action upon the particles of the atmosphere; and the first particles excited communicate their excitement to the adjoining ones, and thus the action proceeds from one particle to another, each particle modifying the same, until it arrives at the labyrinth of the ear, where it becomes suitably modified to produce a vibration among the chambers of that organ, and an impression is thereby produced upon the mind of another. Thus it was only by the delicate modifications of sound, which is at first only an excitement, that such a process as vocal communication was ever discovered.

§ 72. The inhabitants of the earth thus came into possession of a new power, only in consequence of the unfolding of their mental faculties. The rudiments of vocal language are thus discovered. Their sounds, consisting merely of monosyllables, were imperfect—not so considered by themselves, but by subsequent nations which have arranged the grammatical laws of language.

Language, therefore, is a result of progressive development: and

it existed in an imperfect condition ever since the development of the law of Sensation. From that moment instinctive signs were employed by the animal creations ; and these continued to grow more and more perfect until the establishment and present condition of the human inhabitants of the earth. Vocal, verbal communication, could not have occurred before this period : for previously the atmosphere was too grossly constituted.

Not long after the introduction of verbal sounds as signs of impressions, the inhabitants became disunited in social affection in consequence of the misconceptions conveyed by those sounds. They finally could not enjoy each other's society ; for every expression of the mind, which was originally pure and unadulterated, was now clothed in a false sheath ; and this created disunity and confusion among all the inhabitants.

Previously to this, mankind were in an innocent and pure condition ; but by the constant increase of these causes, they became disunited and repulsive to each other. This has been distinguished in the original history as a state of depravity. It was in this manner that their eyes were opened ; and thus they were enabled to see their own deceptions and imperfections. And having a new power of conversing with one another, they clothed their real and imperfect thoughts by false sheaths or deceptive *aprons* of obscurity.

Thus the whole race became dejected and depraved : not because they had violated any constitutional faculty, physical or mental, but because their faculties were wrongly and imperfectly developed. Such is the origin of all deception — of all imperfection. From this moment misery and impure associations had their origin. By continued and ill-directed development of the faculties, vice and misery increased. The inhabitants acted more and more against each other's interests, and thus became disorganized and rendered entirely wretched and unhappy.

At the period when this wretchedness prevailed most extensively, they were obliged to leave the happy associations of their former days, even the beautiful Eden of the earth, and became dispersed into other lands. Three distinct nations ultimately became established as flowing from this rudimental fountain. One of these settled in the interior of Asia ; another upon its eastern borders ; and another in the lower part of Africa.

The inhabitants of Asia, which were then divided into two nations, consisting of the original and the branch, sustained a close relation to

each other and to the nation in Africa. Indeed, they were all the legitimate children of the original inhabitants. But they were very different in constitutions and dispositions, insomuch that they could not harmonize consocially with each other.

There was existing in the minds of one nation a disposition to peace, unity, and concert of action. They dwelt harmoniously together; they were kind and gentle to each other and to their brother nation, insomuch that they have been made to correspond to a *shepherd*, and their amiable and gentle dispositions to the innocency of *sheep*.

The opposite nation, which dwelt upon the borders of Asia, possessed the various dispositions of the primary inhabitants. They were imperfectly organized as to their mental, physical, and social constitutions. They manifested the passions of envy and retaliation. They remained, to the same extent as were the previous inhabitants, in a misdirected and ill-developed state. From this cause all manner of deception, tyranny, false ambition, and impure highmindedness, arose among them. They were an imperfect and badly-organized nation. They were deceptive and universally selfish; they were haughty and uncongenial in all their social and intellectual bearings and relations. And there was such a disunity existing among them, that they were compared by the primitive history to an unholy man, termed *Cain*.

And the opposite branch of the same original inhabitants were, as has been described, entirely dissimilar in all their natural and social characteristics, and more perfect in their general constitutions. These were, in the language of correspondence, compared to an amiable, well-organized, and good man, named *Abel*. Thus the two nations were the legitimate children or branches of the same original germ; and these were designated as Cain and Abel.

As these names have now become familiar, it can not be inappropriate to use them in designating the movements of these two nations. Cain was very much versed in scientifics. He claimed, with an air of self-sufficiency and false dignity, to possess the knowledge of all things, and thus felt very much exalted above his brother Abel. Abel was an unassuming, kind, and gentle being. He did not display the external, deceptive knowledges which characterized all of his brother's actions. He was a peaceful, good, and honest person, having no highmindedness, but felt and sustained the principle of justice and reciprocation throughout the various departments of his

constitution. His whole form was beautiful and reflective of interior beauty : for it manifested a general symmetry and a brilliant expression of interior principles, which rose far above the lofty pretensions of his brother Cain, and showed that he associated with that which was more pure and undefiled.

This peace and harmony dwelt within the bosom of Abel ; while an air of pomposity and polluted selfishness was visible in the person and actions of Cain. Thus they dwelt together for a long period ; the one possessing a meek and amiable, and the other a presumptive and domineering disposition. And after dwelling together for the period spoken of, Cain, as a selfish tyrant, possessing no pure, internal sympathy, rose with all his combined forces against his brother Abel. And the latter, being so meek, gentle, and submissive, yielded without retaliation, and thus fell a sacrifice to a supercilious and self-exalted being—even his *brother* !

Thus the two nations warred together. Devastation was the result : but soon the terrific combat was ended ; and Cain, the overpowering nation, usurped the wide dominion of the whole earth !

This was the first stage of imperfect civilization. It corresponds precisely with the second and third orders of the animal creation. The latter were gross and imperfectly formed, and they manifested an impure, ferocious, and repulsive disposition. They were in the incipient stages of animal development, even as these two nations were in the incipient stages of civilization : and they varied in innumerable respects, even as the different nations of the earth have subsequently varied.

§ 73. The nation (Cain) which superseded the other, was very well versed in sensuous knowledge, and retained hereditarily all the imperfections of the previous inhabitants. Its people soon became sensible of their defiled condition. They became extremely depraved and wretched, such being the legitimate fruit of physical, mental, and social violations. They represented a being in despair, suffering as they did the full consequences of their violations : and thus Cain was represented as saying, "My punishment is greater than I can bear." This was an humble acknowledgment—a true confession of depravity.

And it is thus seen that the unprogressed and incipient stages of civilization erected a monumental demonstration of the inevitable consequences of social and national violation. This monument, in-

deed, extends its turrets above the nineteenth century. *And that violations are always attended by corresponding consequences, is evident in every department of Nature, whether organic or inorganic, animate or inanimate. And thus the germ of civilization being imperfectly deposited, unfavorably situated, and imperfectly developed, has turned the true faculties, true passions, and pure associations of man, into unholy and polluted paths !

Here, then, is the origin and cause of all imperfection : and here was the monument erected. And the inhabitants of the earth, during the many ages down to the nineteenth century, have not been able to discover the cause of the existing imperfection, or to remove the foundation of this fearful monument, and erect in its stead a temple of universal peace, harmony, and reciprocation. Is it possible that the world still requires kind and yet positive admonition to guide and direct them into the peaceful way of righteousness !

After the nation had thus conquered all that was good and amiable, it removed to another portion of the earth, which was further west, and almost upon the European continent. Here they gradually became imperfectly and socially organized : and as it was a land not fertile, it was termed "Nod ;" for this corresponds to barrenness.

Here they gradually multiplied and became a great nation. They also improved as to their internal condition, informing themselves to an extent upon natural and immutable principles. But in consequence of their previous degraded condition, as they multiplied, their hereditary deceitfulness also increased. They thus formed an externally-brilliant, tyrannical nation, possessing but few of the interior qualities of mind in any high degree of development.

The garden of Eden literally corresponds to peace and beauty. The streams of water that were described as flowing through the garden, were rivers the courses of which have since been changed by the volcanic action of the earth. These rivers correspond to fertility. Adam and Eve correspond to two distinct nations—which ultimately became associated, and thus formed one, in the interior of Asia. The tree of knowledge corresponds to the undeveloped embryo of perfection and intelligence. The terms good and evil are used as expressive of the legitimate fruits thereof : *evil* being the gross, imperfect, and undeveloped, and *good* being evil's perfection. The animal of the saurian species that is represented as being more subtle than any other beast of the earth, corresponds to the secret, imper-

ceptible progress of an unfavorable and unhappy mental development. And eating of the fruit of the tree of knowledge—of good and evil—represents an experience of the fruits of the good, which at once begets a knowledge of evil. Thus it is that experience begets knowledge: and if the inhabitants of the earth had not seen the very lowest degrees of evil and wretchedness, the subsequent nations would not have known or appreciated that which stands in contradistinction.

The nations (which were two combined as one) thus obtained the knowledge of good and evil; and this knowledge corresponds to having their eyes opened. And becoming thus aware of their evil dispositions, they endeavored to conceal them by making external garments: thus aprons correspond to a fearful secretiveness, and a dread of having their corrupted characters openly manifested. This, again, corresponds to depravity: and thus they conversed deceitfully with each other.

From this the nation, which had then lost their high degree of innocence and purity (merely because they were unfavorably situated, insomuch that their situation became exceedingly evil and vitiating), sank to a lower degree of uncivilization. From them sprang the two nations designated in the primitive history as Cain and Abel—the former being distinguished for external show and highmindedness, and the latter being a meek and unsophisticated nation whose principles corresponded to the innocence of sheep. The war and devastation that arose after many ages (after they had become men or great nations) correspond to the predominance of ignorance and folly over peace and goodness. The land of Nod corresponds to barrenness: and the multiplicity of the nation that sojourned in that portion of the earth corresponds to the prevalence of universal artificiality over all that is naturally pure and righteous.

We have now ascended to the basis of all theological speculations of the nineteenth century, and of those that have called forth the energies of the most erudite men of every age and nation. And many speculators, in consequence of the unsearchable antiquity of the doctrines which they have investigated, have become entirely deceived as to their origin and the foundation on which they rest.

It has already been revealed that in the constitution of mankind there existed passions and principles which were in themselves good. But after the advance of the nations, they, by misconceiving the true

elements of their nature, created unfavorable circumstances, by which the development of their passions and principles was entirely misguided; and consequently they became a degenerate and wretched race.

Here, then, is the cause of the present imperfection of the world. Being misdirected in its incipient and rudimental stages, civilization has gradually taken various courses, and these have been subjected to many modifications, until at the present period the disorganization is so radical and universal that no inquirers have been able to search out its foundation. But we have seen that this consisted in the various conditions that were *incidentally* established among mankind in consequence of the uncultivated state of their mental and moral faculties, and of these being improperly directed. From these causes arose a universal misunderstanding, and an absolute disorganization of that which would otherwise have been well sustained and controlled, and which also constituted the very essence undeveloped of pure and undefiled morality. Such, then, is the *origin of evil*; and from its origin many dissimilar consequences have followed, varying according to the civilized or uncivilized condition of the subsequent nations.

§ 74. Africa at this time contained two distinct nations—one of these being the original branch of the primitive inhabitants, and the other being a part of the same nation, only disconnected by a dissimilarity of disposition and government. And Asia contained three distinct nations—the greatest of these being that existing in the interior, extending its dominion to Turkey; another being upon the border of the continent; while the third existed in the region of Jerusalem. These nations, which became thus disconnected, endeavored to live apart from each other's interests, and thereby engendered in their own communities a mutual hostility toward each other. This resulted in successive and destructive wars—not carried on by open combat with implements of destruction, but rather by devouring each other by ingenious and fanatical despotisms.

It would not be proper to mention the descendant nations as distinct from the primitive inhabitants: for in reality Africa contained one general nation, as did also Asia after the settlement of the nation in the land of Nod. These, however, divided into three distinct branches, one of which located in a portion of the earth now known as China, and some of these, again, settled in Central America.

They became disunited in proportion to the dissimilarity of their dispositions, being from the first rendered variable by all the unfavorable conditions by which they were surrounded. Some of these nations (or rather parts of the first nation) advanced to some considerable degree of social and intellectual attainment—these, however, being free from the imaginative conceptions which so greatly entered into the minds of the succeeding nations.

They had not as yet erected any houses ; for they dwelt in ingeniously-constructed tents made of the foliage that was so abundant in those parts of the earth. They had not as yet tilled the ground : but they partook of such vegetable and animal forms as it was given them to know by instinctive consciousness were suited to sustain their physical constitutions.

Many ages elapsed after this period before they arrived at a sufficient degree of intelligence to erect dwellings made from the very large trees of those continents. But there could be observed a steady advancement in natural and social attainments ; for it was now that they began to arrange their vocal signs into an orderly and grammatical form. Together with the improvement of language, the intellectual faculties became gradually unfolded ; and they then conceived the rudiments of the mechanic arts, and were soon able to make a useful application of them.

Not long after this the nation that dwelt in Central America began to improve rather more extensively than any of the older and kindred nations. Having ascended to a higher degree of intellectual development, they began to till the previously-uncultivated earth. They could see a natural adaptation of materials to the unfolding of interior principles, such as would redound to their united interests ; and they were guided partially by this conviction in all their artificial and mechanical improvements. Stones were soon discovered to be useful materials for the building of more convenient and agreeable dwellings.

They existed in this condition for a few centuries, during which time there was a gradual unfolding of knowledge among them. And ultimately there existed in Central America a beautifully-constructed city, formed entirely according to the conceptions of beauty which were peculiar to their then-uncultivated intellects.

The inhabitants of Asia and Africa remained in a degenerate condition. Being so universally disunited in consequence of their imperfect social institutions, it became necessary, in order to control

the people, to establish over them an arbitrary government—to appoint a ruler who might exercise despotic, tyrannical dominion; and the people were willing, as at the present day, to submit to these unnatural and unholy governments.

These inhabitants began gradually to decrease in stature and strength, according to the change of the elements surrounding them. They were previously a large and athletic people, possessing powerful constitutions, and exercising unlimited control over all the lower species in the animal kingdom. But they became at length a degenerate race in their physical as well as social organizations.

The inhabitants of the earth had not assumed a lighter color than that which may be observed in the Jalofs and Caffers. The condition of their constitutions was owing to the slow unfolding of all their essential qualities—which, if they had been properly directed, and placed in the path of prosperity and development, would have rendered them (as the same would have rendered the world of mankind at the present day) a brilliant and harmonious Brotherhood.

§ 75. The present degree of moral, social, and intellectual development, involves subjects of deep interest to the most profoundly-inquiring minds, among which class *theologians* sustain a prominent position. And inasmuch as their innumerable opinions are generally the subsequent modifications of conceptions of the primitive and uncultivated inhabitants of the earth, they will feel a decided interest in the following revealments as involving the truth or untruth of the main features of their psychological theories. For as we have now ascended to the origin of all mythology, of all heathenism, of all civilization, and truly-intellectual development, it becomes highly necessary that we should notice distinctly the origin of all important conceptions which have led the minds of the world, through successive generations, into many unholy and imperfect opinions.

It is distinctly evident to the observing and inquiring mind that all dissimilarity in opinions must in reality be owing to a difference in the degrees in which different minds have become unfolded to the reception of truth. All minds are seemingly converging to one centre, at which will be developed the perfected knowledge of psychological and eternal truth. This will be the establishment of some vast, comprehensive, united system of theology—one that will sustain an inseparable connexion with the natural, interior elements of man, and with the universal laws of Nature, and likewise will unfold

the consoling truths in reference to a future and interior world. . It will be a theology perfected by the knowledge of scientific truths, which are the rudiments of higher and greater truths, and by the knowledge of the unperturbed and unpolluted spiritual nature of man as being the representative of the perfection characterizing the universal creations.

In the subject before us, then, are centred the inquiries of theologians of the present day. And the discovery of the source from which all the various systems of theology have arisen, will prove that the many paths heretofore travelled by theological speculators are only so many degrees of mental development, each being determined by the peculiar circumstances to the influence of which the minds of men have been subjected. And these paths are of themselves indistinct lines of truth in which the minds of all previous nations have travelled ; and through similar lines the minds of all subsequent nations must of necessity travel in order to arrive properly at the Fountain of true scientific and theological knowledge.

And there is no division between science, philosophy, metaphysics, and religion. For the first is the rudiment and basis of the second. The second illustrates the first, and typifies the third. The third unites with the second, and flows spontaneously into the fourth. The fourth pervades and comprehends them all, and flows as spontaneously to a still higher degree of knowledge and perfection.

Thus nothing is natural which is not moral. Thus the natural and the moral are conjoined principles dwelling in Nature and flowing out of truth. All things, therefore, are good in themselves, but consist of different degrees of goodness, and each is necessary to make the whole an harmonious unity.

The metaphysician has entered into many profound investigations relating to the mental constitution of man. He has endeavored to discover the origin of *passions* which constitute the elements of the mind ; the origin of *Sensation* (which is a principle of the organization originating in its inherent essence) ; and of the *affections* and *loves* (which are the elements of all interior association) ; also of *Intelligence*, which consists of the thoughts of the substance of the mind. And in endeavoring to search out the existing relations between these variously-modified elements, he has arrived at various and illegitimate conclusions. Not being able to discover the origin of these things, or the nature of the spiritual composition, metaphysicians have reasoned entirely from an assumed basis, and their con-

clusions have been in accordance with the basis on which they were founded. And so all the important theological inquiries at the present time are involved, as to the legitimacy of their results, in a proper unfolding and truthful description of the imaginative imperfections originating at this period of the world's history.

Some of the inhabitants of Asia had not improved to any extent in their forms of vocal communication. Their verbal language consisted merely of incoherent sounds made by the concussion of the larynx and glottis; and these not being varied according to reason, they became socially confused and ultimately divided into many tribes. These settled in the east of Asia, in the interior, and on the borders joining the African continent. They were in a very uncivilized condition, being governed generally by a sanguinary discipline which expressed characteristics but little above the higher orders of animals, and disconnected them completely from the nations in the European continent and in Central America.

Here, then, is manifested all the disunity legitimately resulting from a bad organization and imperfect situations—a disunity of feeling, of social interests, of intellectual attainment, and a destitution of all those high and lofty principles that characterize a united and happy brotherhood.

The inhabitants of Central America had advanced more than the other nations in the arts, sciences, and mechanical inventions; but their minds were yet uncultivated in all the higher branches of knowledge and refinement. They had advanced also in language. Every century brought a distinct modification in their form of vocal communication: and they spoke a tongue so primitive that no analogy to it has as yet been discovered in the elements of oriental and subsequent languages. It possessed, however, some inflections, though these were more imperfect than the same are in the speech of the Sandwich-islanders.

The inhabitants of the European continent (which had multiplied to a great nation) had not ascended to any important degree of refinement; for in every particular they were far below the condition of the nation in Central America. And those in Africa were, if possible, in a lower degree of uncivilization than the African inhabitants of the present day. They were, however, above the brutish inhabitants that were divided into castes and tribes on the continent of Asia.

At this period the inhabitants of the earth all lived without houses.

with the exception of the European and Central-American nations. Vocal sounds were as dissimilar as their social and intellectual developments. So the inhabitants were divided into every degree of physical and mental disunity ; and this is the basis of the disunity yet existing among mankind—though the inhabitants of the earth are now perceptibly converging to a higher degree of unity of interests.

About this period the imaginations of the more advanced nations became very fertile, and were of a character corresponding with the undeveloped state of their minds. Imaginative belief began in this period to form a conspicuous feature in the workings of the human mind ; and it is well to mention how these hallucinations became established.

After the first inhabitants of the earth had discovered the process of expressing thoughts by sounds, the confusion of understandings soon became permanently established. The land of Asia previously, and indeed up to this time, presented a beautiful landscape of blooming fragrance, inasmuch as that geological portion of the earth had advanced in rudimental compositions far beyond any other portions. After this confusion of tongues, the inhabitants became disunited in consequence of the deceptions practised upon each other—these arising entirely from misconceptions of their interior relations toward one another. Hence arose envy, cruelty, and misery, among them. For they became jealous and envious of each other, and lost entirely all the peaceful principles that previously united them instinctively together. These things arise from a perversion or misdirection of the pure passions of man, and from an unfavorable development.

As a consequence of these social confusions, and of these adverse feelings toward each other, they conceived of the existence of an imperceptible enemy which they supposed to be instilling into their minds a spirit of vengeance and retaliation, and generating absolute evil. This belief prevailed among them to a great extent. They attributed the evil influence to the peculiar atmosphere that encompassed the earth, believing that the light which proceeded from the sun possessed the power of imparting to it these malignant influences. And this fancy impressed their minds the deeper from the fact that they always abhorred each other when the sun apparently rose from the depths below and shone upon them. Thus was engendered a *fear*—to the existence of which the world at the *present* day can bear witness.

In subsequent periods, after the nations had become so hostile that

they warred against each other, the conquering ones, settling in the west of Eden, possessed in a still more definite form the general opinions of their ancestors. But these opinions now became modified in some particulars. Yet all the inhabitants feared the sun, and more especially the light emanating from it. Thus arose a dread of light—even of any *interior* or *mental* light, which might otherwise have illuminated their minds and ameliorated their social condition. It was concerning those who were still tinctured with this feeling that the language was spoken which says, “Men love darkness rather than light, because their deeds are evil.”

Let it be understood that the inhabitants feared the literal light of the sun. The same fear, when modified, begat a fear of the sun itself. And this corresponds to the fear of receiving too much *mental* light—though this light, if it had been properly received, would have illuminated the interior principle of man, and made him a proper representative of the sphere which he is destined ultimately to occupy.

The succeeding branches of this nation, which required many generations and centuries to be perfectly established, also modified materially the belief of their ancestors.

It is well to remark that this is the very basis of mythology: yet it is too remote to be known to the world at the present day.

They now believed the sun to arise from an indescribable *abyss*, of which it was the *representative*. Clothed, as it was, with a robe of consuming fire, and presenting to them such fearful declarations, they shuddered at the contemplation of that which they supposed the sun represented, which was inconceivably more fiery. Nothing excited such deep and general attention among the first inhabitants of the earth as the sun—appearing, as it did, to rise perpendicularly over the edge of the ground on which they existed, and watching them with an immovable and fiery eye for many hours, and then sinking correspondingly on the opposite side. They believed that it had then lost all its fiery garments, and was returning to the fountain of fire to be reclothed, to ascend again upon the opposite side. They therefore believed in an inconceivable fountain of raging fire. For this they considered absolutely demonstrated by its representative, the sun, which had been a dread to all previous generations. This, together with the opinions formerly entertained, constituted the faith of the nation of Central America.

It is well to remark (and the remark can be applied to the present

day) that a gross and imaginative hallucination, resulting only from the disordered and confused state of the mental faculties, becomes modified in accordance with the development of intelligence. And in proportion to the fertility of the conceptive powers, is the sublimity of superstitious imaginations. Here, then, is an important point for the consideration of the theological world.

I am *distinctly* impressed with the truthfulness of this account of the original condition of the inhabitants of the earth. Thus language, arts, sciences, consociality, and theological theories, advance in proportion to the advance of civilization.

§ 76. We are now approaching nearly to the period of which records are contained in the primitive history of the earth and its inhabitants. And before there was a decided change in the condition of the world, there were several geological transformations and volcanic catastrophes, which altered the features of many portions of the earth, and likewise changed the courses of many rivers and the positions of many seas. And as this is the last that has occurred in the geological history, and gave rise to what is by geologists termed the *alluvial formation*, it is well to mention the important occurrences of this period.

The change was evidently necessary for the requirements of the subsequent inhabitants. But in observing a phenomenon superficially, the mind does not recognise the order and harmony of the workings of Nature's laws. But even if the use of an occurrence is not seen, it is not proper to question the wisdom of the cause which produced it. For the harmony of the whole grand plan which unites in one Structure a Univercœlum of Universes, is only seen and felt when viewed in its *general* aspect. And however plainly an occurrence may *appear* to us as the result of a *defect*, in any of the departments of the general plan, this does not prove that it is so, nor is it in reality a sufficient basis on which, to found *any* theory.

Previous to the period under contemplation, the earth presented a different geographical aspect from what it did after the consummation of the volcanic occurrences referred to. The north of England and of America were then entirely submerged by water, as also were the Australian regions. A great portion of the waters of the Pacific ocean, which divides the continent of America from Asia, then formed the seas of the arctic regions, extending toward the south a

narrow strip of water in the form of a river, which joined the gulf of Mexico and the Carribean sea.

Thus the inhabitants of Asia could, by following the circuit of narrow strips of land, reach the portion of the earth now known as Yucatan. An isolated nation also extended along the connected land into America. And from these originated the inferior inhabitants that have been found upon this continent, and known as the American Indians, and which have excited so many queries as to their origin.

Many of the islands in the southern and western portions of the earth were at this time completely concealed by the sea which passes between and divides the eastern and western hemispheres. It is well to remark that the Sandwich islands, the Friendly islands, and the island of New Holland, are the three prominent ones that have since become dry and fertile.

As was before stated, the condition of the atmosphere was such as constantly create and accumulate extensive icebergs, these existing principally in the northern and inundated portion of the earth. These continued for many centuries after the previous submersions which occurred at the close of the cretaceous and during the tertiary period. From the close of the tertiary period up to the present time, there did not occur another and similar inundation. For the changes in the temperature were gradual, and the great mountains of ice were as gradually melted as they were formed. Thus the earth was preserved from another and like universal submersion until the present period, which is marked with more distinct and violent manifestations than any of the previous catastrophes.

From the consummation of the cretaceous formation to the present period, there have elapsed an incalculable number of ages—during which time the animal kingdom has changed its main forms several times, which changes were marked by a complete retiring of certain orders of animals, and a formation of new and more perfect organizations. These modifications occurred among the lower orders of the animal creation, and from these there was a progress upward to the production of the quadrumana; and from these, again, through many ascending forms to the ushering-in of the lower bimana tribes; and from these, again, up to the creation of man at the close of the sixth day.

It is well to understand that one of these essential changes required nearly a whole century—and that the changes were innumerable.

and therefore innumerable ages elapsed during the ascension of the first forms of the fifth day to the organizations of the period under immediate consideration. It is therefore beyond the ordinary powers of computation to determine the exact number of years that elapsed between the last submersion of the earth and the present impending changes.

During this long period of time, the atmosphere and water became, as in previous instances, unequal in density to the expansive force of the igneous materials of the interior of the earth. This is purely an effect of the universal law of progressive ascension. For the water and atmosphere together constituted the fluid and gaseous envelope of the whole earth. The action of one determines the action and constitution of the other. And if a change in these elements occurs, it must be by the ascension of rudimental particles to enter into a higher form of combination. The atmosphere at this period had been modified by the modifications of the water—and this by the changes experienced by the earth, and this by the modification of its interior. So it is well to understand that the interior, igneous composition is balanced and counteracted, as to all its expansive and eruptive forces, by the pressure of the water and atmosphere. The solid, external coating of the earth is the medium by which the two extreme compositions are sustained in a state of equilibrium.

This external pressure was diminished by the sublimation and re-composition of each element. It was many ages before the whole Mass entirely lost its equilibrium; and the present period is the point of time when this inequality occurred. The result was inevitable: the mass in the interior soon became confused and universally disturbed. The whole fiery ocean was in a state of inconceivable agitation. All the particles assumed impetuous motions, and rushed to different parts of the great mass, being acted on by the expansive heat of the interior composition. This resulted in an unimaginable expansion of the particles joining the crust of the earth. The result was the mighty catastrophe of which the whole earth now bears evidence. It was an upheaval of the entire upper portions of England and America, with all the adjacent parts. Volcanoes that had before given vent to the expanding elements of the interior, were at this time rendered entirely useless; and the explosions which followed shook the earth entirely to its centre, breaking in some parts the whole combined strata, some of which sank and others were raised to an immense height. Thus geologists have no-

ticed many prominences in which the upheaved strata seem upon one side to have been abruptly broken, while upon the other side they are gently inclined. These may be observed in the highlands of Scotland and in the Grampian mountains ; also in the upper portions of the European continent.

§ 77. The changes of the face of the earth at this time established new positions for the water, that before was in general a united body, extending through many valleys streams that joined the same body of water in other portions. But the great change that occurred at this time on both sides of the equator formed new islands, new lands, and new bodies of water. At this time the Pacific ocean suddenly flowed over the land that was before an extended valley, which, being sunk lower, gave room for its admission ; and since that time this ocean has divided the two continents. Also the Mediterranean and Atlantic at that time became more confirmed in their present forms. And from that time unto the present period the earth has not changed in its general aspect or geographical features.

The enormous icebergs that were existing in the northern portions of the earth became at once dissolved by the evolution of heat at those regions. This resulted in a general inundation of all the low, dry land of the earth, though the water did not ascend to the tops of ordinary mountains. The inhabitants that were upon the continents before described were partially destroyed. The inhabitants of Europe, as settled according to the previous descriptions, were almost entirely destroyed. The inhabitants of Asia and Africa were generally undisturbed, although in some parts, as for instance where now exists the Caspian sea, there dwelt a multitude which were swallowed up by the great convulsion ; also a small nation upon the mouth of the Ganges, and another toward its upper extremity. This river did not exist to any great extent until some portions near its then-existing borders sank, with their inhabitants ; and thus the river was formed, in its present condition.

The inhabitants of Yucatan, which then extended to the gulf of Mexico, were likewise partially destroyed ; for the gulf and the Caribbean sea were formed by the sinking of inhabited portions ; while those that dwelt entirely in Yucatan were undisturbed. About one half of the inhabitants of Asia and Africa were buried in the interior of the earth.

Thus about two thirds of the inhabitants of the earth were de-

stroyed by the great earthquake and inundation. A few remained in Asia, and more in Africa ; and these, with those that inhabited Yucatan, were the only inhabitants remaining upon the earth, with the exception of three isolated tribes in North America.

This occurrence produced a change in every department of animate and inanimate Nature. The water and atmosphere became now permanently established, composed of the same elements in nearly the same proportions as constitute them at the present day. The atmosphere being an ultimate of the water, and pervading it, became a useful agent to transfer the same into its own composition, and by means of the same operation the earth is refreshed by rain. And by virtue of light derived from particles constituting the atmosphere of the sun, the atmosphere of the earth is rendered congenial to all living forms ; and by the same means the water is also rendered suitable to sustain and nourish its living inhabitants. And by virtue of the united whole, the earth is rendered fertile and blooming.

So the atmosphere and water became so constituted as to balance the expansive force of the interior substance. And so the earth has remained in a stable condition ever since the period of the universal change.

Many forms in the vegetable kingdom were destroyed ; but their places were soon supplied by kindred and more perfect forms. But it is not necessary to enter into any particular description concerning the conditions of the vegetable and animal kingdoms : but attention is directed to the condition of the inhabitants of the earth. This period is represented as the cleansing of the earth of all its impure and unrighteous forms. The flood, however, is described in the primitive history as rather more universal than it actually was. It is termed a flood, and is represented as a universal one—which corresponded to an entire geological and geographical change of many portions of the earth, together with the utter destruction of many inhabitants that were very unhappily situated and very imperfectly developed.

The inhabitants that are represented as being saved were those that dwelt in the land of Yucatan. For the others were generally destroyed, but few remaining in comparison to the vast population of both continents.

The original description of the flood is, however, an entire spiritual correspondence—representing in an imperfect manner this great catastrophe, which was the basis of the whole illustration. The exact correspondence will be discovered and related hereafter : but it is

well to mention that it was by this volcanic occurrence and this great inundation that the correspondence was suggested, having an internal meaning ; for it is impossible for the account to have a *literal* signification. And as this portion of the history of the earth does not sustain a close relation to the meaning of the language in the primitive history, it is not necessary that I should at this time reconcile the apparent discrepancy between the original and the present description. I am impressed that the internal meaning of many sayings that were apparently literal has not as yet been properly and generally understood by mankind, notwithstanding their true meaning was understood by those who wrote them, and has since been unfolded to the world by an expanded and suitable intellect.

The inhabitants of Yucatan were far more advanced in the arts, sciences, and general intellectual attainments, than any other nations upon the earth. This land was not the *first* inhabited, but was peopled by a branch nation that came from Asia. Those that existed in Asia were yet in an uncultivated and uncivilized state. So likewise were those in Africa. Those that dwelt in North America were also very uncultivated as to their physical, mental, and social condition, being the ancestors of the subsequent Indians. These were at this period the only inhabitants of the earth. And from this period it is well to date the early history of the human race—considering all the previous inhabitants as only in the incipient stages of this condition of mankind, which condition represents all the subsequent conditions of the race throughout the whole earth.

§ 78. Soon after this period, as will be discovered, the nations began to conceive of substantial *signs* as representatives and correspondences of things and thoughts. These are the *hieroglyphics* ; and from these the subsequent historians derived their knowledge and impressions. There is no real knowledge to be obtained from hieroglyphics or history concerning the earth or its inhabitants antecedent to this period. And theological and mythological impressions had their origin nearly as far back as this period, at which the inhabitants of the earth at the *present* day date their origin.

And at this period the history of *language* begins ; and from this it may be traced through the various and successive nations to its *present* condition. So this is a period in the earth's history marked by more important considerations than almost any other period : for we have now ascended to the *basis* of all subsequent conditions of

the world down to the present day. And it is within this period that man has become so far perfected as he *now is*, in all his powers and faculties, and has acquired the ability to understand the important truths developed in the gradual progress of every nation, and by which he can understand the more interior truths that have, up to the nineteenth century, remained entirely concealed from the human mind.

And it will be a universal relief to mankind from their present misconceptions, to understand the important truths concerning the interior and ultimate life. It will then be discovered that our ideas do not flow from the external to the internal, but rather flow spontaneously from the interior through the organization into the external world, there to perceive and reason upon the stupendous workings of Nature, rendered prolific, beautiful, and congenial, by the reflux of interior principles. Then our conceptions will be from the interior, and not created, as all conceptions have been supposed to be, by the intrusion of external things. For let this idea be as universal as it is true, That thoughts are not generated by external things, but that they are evolved from the living principle within. And thus it will be made plain to the reasoning faculties of man that all external *forms*, from the smallest insect to man, to Nature, to the Solar System, to the Univercœlum, are merely images shadowing forth the interior and creative causes—the essential principles, the divine Mind—and that all forms are merely receptacles of the living, active principles that generate within them Motion, Life, Sensation, and Intelligence. For as the vegetable kingdom receives nourishment from the light and heat emanating from the sun, so does the animal kingdom, including man, receive spiritual light and life from the Light which is the Love of the divine Mind, directed by Wisdom: and so Love is the Life, and Wisdom is the Organizer.

When we conceive of an organization, we are at once impressed with the existence of parts and qualities necessary to constitute such properly. The whole is composed of parts, and the parts are necessary to the whole; yet these do not *of themselves* constitute a perfect organization. For an arch may be composed of an indefinite number of stones, without which the arch could not exist; but suppose the arch to be disorganized, this would not alter the fact that the stones are the parts, and remain in substance unchanged. In order, therefore, to form a perfect organization, it is not only necessary to have every part adapted to the whole, and each part to perform a use

and fulfil a purpose, indicating a final cause, but it is necessary that these parts should have life and motion, and enter into mutual relations with each other, and thus form a whole or combined unity, in which a use must be manifest. And the use accomplished is the end of the organization.

The organization of man is of itself perfect. In every department there is an equal adaptation—an endless amount of uses—which converge to as many ends; and these when conjoined display one perfect Use and End for which the whole was created.

• Thus man is existing. He is composed of an infinite number of parts; he is a *microcosm*; he is a united Whole. He could not be so if there were not a use in the plan, or if there were not an end to be accomplished. He is therefore rendered a proper receptacle of the spontaneous breathings of the Great Positive Mind, through Nature, by Wisdom, to form and individualize the immortal spirit to dwell in the world within.

• Thus man is an organization, not composed of a mutual agreement of parts through the indefinite workings of an impetuous Nature, but is rather the perfect form, the highest image, the designed organization, of the divine Mind that pervades immensity!

§ 79. It now becomes necessary that I should dismiss all reflections concerning the use and end of the human organization, and confine my descriptions to that which flows legitimately out of the perfected physical conditions of this era. I am at present to say nothing concerning the moral and intellectual developments of the human race, nor concerning the conception of theological opinions and the gradual confirmation of them in the minds of mankind, nor concerning the modifications of these opinions by each nation through subsequent periods, until the identity of the original conceptions was lost. Matters referring to the general deluge, and to other general occurrences, will now be dismissed from notice until a notice of them comes in as a consequence of their theological originations. But the object of the following descriptions will be to present to view the stream of mankind, from its origin, through its many circuitous courses, until each nation, as a branch of the original stream, has contributed to establish the general condition of the world in the nineteenth century. I commence, then, at the birthplace of the lowest types of mankind, and trace them through their various de-

velopments, until they form what may be termed a perfect Man of the present period.

Asia, as all mythological traditions truly indicate, cradled the first-born of the human species, and nourished them from the lowest stages of infant innocence to the period of the extension of their powers and faculties, and until the change of their local habitations to various other portions of the earth. To describe these developments and changes in a connected way, from the time the animal assumed the form of the human at a period before mentioned, it will be necessary to commence at the first evolving from one germ of the forms and properties of a subsequently-distributed race.

In the beginning, there was existing in the interior of eastern Asia an association composed of the first human beings who dwelt upon the face of the earth. On a parallel with this family was subsequently located another one of similar type, but of a weaker and more effeminate nature; and they were not so large in stature, or so numerous, as were the former. These gradually became acquainted with each other by following out the inclinations of their constitution, which led them to seek association one with another.

I am impressed with the reason why two families were thus congregated in different places, at first without the knowledge of each other's existence. It will appear from research respecting the mammiferous species approaching to man, that there were originally two distinct moulds or forms of these, ascending at the same time nearly to the human type of organization. One had existed in the arctic regions, and in the upper portions of Asia, ever since the great revolution in the types of the animal kingdom at the close of the fifth day of creation. From that period these gradually ascended to the human type which characterized those who were existing in the interior of eastern Asia. By a corresponding modification, the mammiferæ that were existing in the interior portion of western Asia ascended to the effeminate type previously described. These located in western Asia, and the former in eastern Asia.

But they did not discover each other's locality until they had by industry accumulated social wealth in abundance. The ease which then occurred in their social condition gave to the elder members of each family a desire to discover new and more congenial portions of the land upon which they lived. And I am distinctly impressed that it was this undeveloped and effeminate race that originally discovered the location of the older and more matured inhabitants of

the interior of eastern Asia. The period of time that elapsed is presented to me indefinitely: but it was not more than one century and a half from the time that they became individually located before they became conjoined one with another. Then the two formed one family.

During the lapse of another century, two branches sprang from this family and flowed, the one into the lower portion of Asia now known as Egypt, and the other into the interior of Africa. In fifty years from this period, these offshoots grew into large families, and one of them ultimately grew into a powerful nation. Those that were in Egypt, however, sprang from the rather more matured stock of the primitive family, and thus retained all the peculiar characteristics of their gross constitutions, which were powerfully energetic, and the strength of which was determined by the great development of muscular fibres and solids in their physical systems. They also possessed great nervous power, which was sustained by a strict adherence to the requirements of their bodies and an abstinence from organic violation; from which cause also they were undiseased. But they were unlike those that settled in Africa, and who continued to possess all the imperfect and delicate characteristics of the more undeveloped portions of the original family.

And about this period (that is, about one half a century from the time they became permanently located) the inhabitants that dwelt in Egypt rose against the other nation, in Africa, with all the vengeance of infuriated brutality, and warred with them until they destroyed nearly three fourths of their number, and dispersed the remaining few to various portions of the same continent. This battle is represented almost perfectly by the battle which was spoken of as being nearly consummated on the planet Mercury: for they fought with the same kind of implements (that is, sharply-hewn stones), and manifested all the ferocious dispositions which are displayed by some classes of animals, but which are modified and rendered a little more perfect in man. And these were at this time displayed with all the ingenuity of which their mental faculties were capable, and with all the force of their powerful physical constitutions. Those that became scattered upon the continent of Africa I lose all trace of, because they evidently became extinct.

§ 80. Now, again, are only two nations existing upon the face of the earth—the one in Egypt and the other in eastern Asia. My.

terials, building very low and extensive dwellings, with apartments similar to those which are constructed for habitations at the present day. They had not as yet attained to the conceptions of architecture which were possessed by the inhabitants of those portions after the lapse of five centuries, during which time portions of South America suffered much from volcanic catastrophes, which formed the Mexican gulf, Caribbean sea, and Pacific ocean. During these appalling occurrences, nation after nation was destroyed; and there was a depopulation of almost every portion of these regions. But from the time of which I have spoken as the commencement of the existence of these cities, down to the fifth century afterward, the inhabitants became very much advanced in external information, scientific attainment, and hieroglyphical architecture.

At this time became founded the cities of Herculaneum,* Yucatan, and a primary city near the site of Pompeii. But as details concerning the social and physical conditions of these inhabitants would be unimportant in respect to the object of my present impressions, I will say in reference to them at the present time no more—but will pursue the general subject as before marked out, noticing the upbuilding, flourishing, and advancement, of each nation, city, and kingdom, together with the subsequent downfall thereof. So, then, I proceed to the period of the upbuilding of the city of Pompeii, and to the permanent establishment of five nations that arose upon the face of the earth about this period.

The inhabitants of Yucatan extended their rights of possession almost to the islands now known as the West Indies, a portion of the same nation being established in Herculaneum. And Pompeii peopled various portions existing southeast and north of this city, and sent forth a branch which peopled Brazil, extending to its extreme boundaries. But Pompeii as a great city, and her inhabitants as a great nation, yielded all their beauty, grandeur, and magnificence—ignorance, pride, and arrogance—to the annihilating hand of volcanic action. And by such agency she and her possessions were buried—the tops of the highest dwellings being covered to the thickness of many feet by the contents of a bursting crater. I call this *Pompeii* for the sake of distinction; but in reality a city that was subsequently founded near the same spot assumed for the first time the name of

* The speaker directs me here to say that these *modern* names of cities and territories are used simply to designate *localities*, and for the sake of distinction; but that no places of those names existed at the time spoken of.

Pompeii. And the city of which I speak can only be known to have existed by discoveries of some of its still-existing materials, which may be made by seeking at a place a little north of the city that has subsequently been destroyed in a similar manner. But I have not yet arrived at the period of the city known as Pompeii to mankind of the nineteenth century.

But I come now to speak of various other portions that were similarly depopulated, and also of Yucatan. And it was in this portion of the world that the greatest ingenuity and refinement existed in the art of architecture and in various other ornamental and hieroglyphical arts that ever existed, either before the founding of these cities, or since that period. Let it be distinctly understood, however, that these vast conceptions and attainments continued to flourish in an equal manner for nearly seven centuries.

I will now advance one more century, and describe new branches of the human family—inhabitants that passed from Asia to America—some of which reached this continent, and others of which settled upon intermediate fertile portions which were suited to their fancy and inclinations. And I am distinctly impressed that while they were thus forming families and associated nations on these portions, the Pacific ocean became established in its present form, forming the islands known as the Philippine islands, Society islands, Sandwich islands, &c. And the population of these islands, thus surrounded by a body of water impassable by any means of navigation which they then possessed, were unable to change their habitation. But happily these portions were fertile, and yielded produce suitable to sustain their existence. And these very inhabitants gradually became modified into those at present existing upon these islands, and whose character and dispositions will be understood by perusing the pages of modern geography.

Those that remained upon the continent of Europe settled at this time in some portions of northern France. And those that remained in Asia had, as I have described, begun distributing themselves to other portions of the earth; and a type of them is slightly visible in the aboriginal inhabitants of America, and also of the Sandwich and Philippine islands. And at the consummation of the period which I have last mentioned, a distinguished and powerful tribe, detaching themselves from the southern nations, proceeded along the European coast, along Africa and Asia, and settled precisely where pre-

viously existed the Indo-Europeans, and on the portion that has been modernly termed Egypt.

§ 81. I now pass to the close of another century. And this century is characterized more distinctly by the rapid advancement of civilization and intelligence. Egypt became founded; settled, and confirmed, as it was known to subsequent historians. From Egypt a branch or tribe sprang which settled Jerusalem and Jericho; and from these and Egypt sprang a colony which discovered Greece and founded and upbuilt a city. From Greece other portions of Europe were permanently peopled.

Thus after Egypt became settled, Jericho and Jerusalem were founded, together with Greece and other nations, all of which sprang entirely from the original settlers of Egypt. From other parts of Europe flowed a stream into the portion now known as Spain; and thus Spain was re-inhabited.

At the close of the previous century, hieroglyphics became sufficiently perfect to shadow forth intelligibly the thing, substance, or thought, which the inhabitants desired to represent: and it was not before the close of the last century and the introduction of the present, that the records commenced from which the world has received any correct or definite information concerning the primitive inhabitants of the earth and their early history. I find it impossible, according to my present correct impressions, to discover, by examining all written records of every age and generation, even one single intimation of the true condition of the inhabitants of the earth, of their social advancements and intellectual attainments, or of any of their early history, extending further into the recesses of primitive ages than the close of the last century, or the period of the permanent establishment of various cities in the eastern hemisphere. Still I discover an unbroken connexion between the actual previous conditions and those of which we are informed by hieroglyphical and mythological tradition.

So, then, at the close of the century of which I have last spoken, we find the earth inhabited in this manner: An uncultivated and uncivilized tribe existed upon the western or American continent; two large and flourishing cities existed in the southern portion of the same continent, or in Central and South America, their dependencies comprehending the West Indies, upon which islands a few tribes are existing; also Spain and Portugal were inhabited by a small tribe

proceeding from the Grecians of the European continent ; north France and Britain sustained a small, detached nation from the Grecians ; and Greece, Jerusalem and Jericho, and Egypt, were inhabited as before stated ; and China, Japan, Denmark, Sweden, Prussia, Russia, Norway, and Siberia, each sustained detached communities from various portions of the earth. These various countries, cities, kingdoms, and empires, which I have designated by their modern names, were in this way, one after another, discovered, founded, and settled, by the various and heterogeneous tribes that were then existing upon the face of the earth.

It was owing to the dissimilarity of constitutions as adapted to climate and food, to the difference in their habits and modes of life, to the difference in their degrees of advancement in science and architecture, to their different degrees and kinds of ambition, and to the general superficial development of their qualities, that the inhabitants of the whole earth became thus distributed. And thus the whole race at this time was much diversified in appearance and constitution. And they have subsequently been classified and reclassified, according to each modification of the original type : and at the present time, even the antiquarian and philologist who has searched most deeply into all the palætiological sciences, is, as I am distinctly impressed, unable to form a correct conclusion respecting the earth's history previous to the period last contemplated. But some have made powerful exertions to reconcile supposed previous conditions with the *à priori* hypothesis that each of these species must of necessity have had an exclusive original type, of which those that are existing are the unchanged representatives.

But as this is the period when commenced the first historical records concerning the early state of the earth and its inhabitants, I am impressed to speak more particularly concerning all subsequent conditions, circumstances, and developments, that flowed out of the conditions of this period and characterized the human race through all subsequent ages down to the nineteenth century. Yet I am not *directed* to recapitulate that *already* known to the world, but merely to present that which is not correctly obtained from oriental tradition, and to classify distinctly the human species so that we may properly conceive of the *origin of language*. And when we correctly conceive of the origin of language, an understanding of the origin of *theological conceptions* will legitimately flow out therefrom.

The traditional records of the primitive nations of Asia are among the first historical accounts we have of the original nations. And it is known that China possesses a record of the world which extends forty thousand years back of the nineteenth century. And various parts of Asia bear evidence of the long and steady development of science and civilization, although other portions indicate the most uncultivated and barbarous conditions of the human race. But reliable historical information as concerning the arts and refinements of the primitive nations, and their mechanical and architectural knowledge, extends no further back than the peopling of Egypt. But the marks of distribution and civilization since then are distinctly discoverable in the historical records of each nation, from the period under review down to the nineteenth century—though these appear in a connected form among some nations, and among others they are entirely traditional, indefinite, and mythological.

But it was given me to know that South America and Mexico were inhabited many centuries before Spain became inhabited as known to historians. And these southern inhabitants highly cultivated the powers of mechanical construction; and these acquirements were retained by subsequent generations, when a branch of the inhabitants migrated to Egypt, and there became a large and advanced nation. Then from Egypt sprang Greece; and from Greece many portions of Europe were settled; and from these, again, Rome, and also other cities within its once vast and extensive empire, became founded and inhabited. And the settlers of Rome continued to flourish in all the mechanical and architectural attainments, as did the ancients of Greece; but they left uncultivated all those high and lofty faculties from which arise the most sublime and truthful thoughts and sentiments, and which, if properly applied, would have redeemed the race from the then despotic dominions of external artificiality.

In this manner, the various portions of the European continent of which we have spoken became inhabited and settled.

§ 82. It is unnecessary to mention the devastating wars, famines, and pestilences, and the desolating invasions by deception, fraud, and stratagem, that ultimately came upon each nation throughout the eastern hemisphere, arising from the uncultivated and barbarous dispositions which characterized the people of each nation, and which elevated the potentate of each to the highest degree of arrogance and

selfishness. And a false direction, and an unnatural envy which sank deep into the bosom of each nation, poisoned the tender affections of each to the highest possible degree, and diffused among them hatred and wretchedness. And thus wars innumerable pervaded the eastern kingdoms—all resulting from the misdirection of human thought and judgment. The result of these peace-destroying, desolating wars was, that the nations that were compelled to yield became dispersed among other nations, and thus the identity of many tribes, and even types, of the human species, have become entirely destroyed.

Some of these invasions and persecutions continued for nearly a century, during which time nightly incursions were made upon each other, in accordance with their usual mode of warfare. And during these wars many cities that displayed beauty and grandeur, owing to the high cultivation of the fine arts and mechanical inventions, were destroyed. Not only have *cities* been thus swept from the face of the earth, but whole *nations* have fallen a sacrifice to ~~overpowering~~ ^{overpowering} nations. And somewhat in the same manner were these wars continued for a long time.

But there was a period when the nations became settled into a more harmonious and united condition, which for a time quieted the unnatural dispositions to war, and breathed general sympathy, peace, and reciprocation. But soon after this period, nation after nation again became involved in war, some of which were successful, and others were nearly banished from the earth.

There is an event now presented for description which will illustrate the character of those impetuous wars. After Judea had become peopled, the inhabitants, not possessing judgment sufficient to govern themselves, chose a presuming chieftain as their head, and placed him in their city to exert power and influence over the whole nation. After this chieftain had warred with parts of his own kingdom, and incited hostility and bloodshed in many before-undisturbed portions thereof, he died. And so likewise Saul ascended the throne of Judea; and he assumed the character of a tyrannical king, and warred with the Jebusites in Palestine, which, after being dispersed, became mingled with other nations. And ultimately David usurped the throne, and changed the seat of government to Jerusalem, which had at this time grown into a beautiful and magnificent city. Here he, assisted by others, warred with the Syrians, Chaldeans, Amalekites, Edomites, Ammonites, and Persians, and succeeded in destroying

the identity of some of these nations, and of those tribes that were existing along the borders of the Euphrates, and soon extended his kingdom from the Euphrates to the Mediterranean, and from the Phœnician territory to the Arabian gulf. This, then, is an example of the results of misdirected human judgment, characterized as it is by all the features of tyranny, arrogance, despotism, and enthusiasm.

And when the people of England were governed by King Alfred the Great, the Danes or Normans rose against the Saxons with feelings of bitterness and persecuting hostility. And they succeeded in overpowering the Saxons, and held for a time the dominion over them. But Alfred, being in possession of a more cultivated judgment as well as a higher sense of honor and justice, invented means to regain his kingdom by dispersing the Normans who then had possession. In this undertaking he was eminently successful, insomuch that he gained power over the Danes or Normans, and they were compelled to sue for deliverance. For a knowledge of this occurrence peruse the early history of the Saxons.

I am impressed to describe these dissimilar events in order to show the great difference between the inhabitants of early periods and those of the present day. The Saxons, when they were invaded, did not possess the art and implements of war in so high a state of perfection as did the Israelites when they fought against and subdued those neighboring nations. So a difference is manifest between the uncultivated and unnatural passions of primitive nations and the more advanced but still more corrupted passions which characterize the nations of subsequent periods.

A large portion of Asia has at different periods been in the possession of the Assyrians, Chaldeans, Persians, Mongols, Syrians, Tartars, and Turks. And so Asia, and likewise other portions of the earth, have been at different periods subject to the struggles and wars of successive nations for the ascendancy over each other, and to the outbreaks of all the unnatural and unholy passions excited by these wars; and the whole resulted entirely from the misdirection of the minds of the youthful generations. Thus various changes have occurred in the social and moral conditions of the early inhabitants of our earth. And they have changed and rechanged local habitations until the eastern hemisphere has become peopled as it is known to be at this present period.

§ 83. I am now directed to speak concerning the western hemisphere, or the portion of the earth that was unknown to any of the inhabitants of the world a few centuries ago, except to those who dwelt upon it from the time they immigrated from the interior of Asia. This portion of the earth was in early periods fertile in many of the lower types of the vegetable kingdom, and gave birth in its northern and southern regions to many huge and ferocious forms of the animal kingdom, and some of which also traversed the forests of the interior of the continent. I am not impressed with the number of inhabitants that dwelt upon this land, but it appears distinctly clear that there were three tribes, occupying different portions of the land. All of these, however, preserved the general type and characteristics of the original inhabitants, who, as it is given me to know, crossed from Asia into America about the period that a tribe descended into the southern portions. This appears to have been about nine thousand years antecedent to this day.

And thus they lived (having, soon after they became settled, been divided from the rest of the inhabitants of the earth by the submersion of the land or forming of the Pacific ocean), cultivating such vegetable forms as have since been termed rye and corn. And other kinds of fruit, which have since been named, formed also a part of their food. They multiplied and formed three distinct tribes or seminations, in about one century and a half.

Subsequently, tribe after tribe was formed; and each possessing the same constitutional desire for discovery, would travel to various portions of the hemisphere. But being disunited from the nations that were civilized and enlightened in the intricacies of the arts and sciences, they retained all the grossness of their unadvanced progenitors, with the exception of the slight improvement resulting from the gradual experience which each tribe and generation accumulated from the conditions and circumstances to which it was subjected, and from the limited manifestations of natural genius which occasionally occurred among them.

And thus they dwelt, encouraging the spontaneous conceptions of a more truthful theology than existed among any other of the nations of the earth—deriving the same from the imposing grandeur, loveliness, beauty, and majesty, of all things in Nature, and from the magnificent stellar architecture under which they lived, and upon which they could gaze with wonder, awe, and adoration. I am impressed that they came nearer to a truthful conception concerning the higher

spheres than the inhabitants of any other portion of the earth, in that or any other age or generation. But as this subject is connected with our theological researches, it is not proper to reveal more on it at present.

Thus did the aboriginal inhabitants of this continent exist for many centuries, advancing very imperceptibly in any of the natural and superficial attainments of other nations. And thus were they existing when this portion of the earth was discovered and settled by a colony which came from the north of Europe. After this time, the population of European origin increased rapidly ; and as they increased in numbers and power, the original inhabitants fled from their presence. They felt that those who came from Europe were of a nature and disposition antagonistic and repulsive to them ; and thus at first they were afraid. But on becoming more habituated to the customs and manners of the colonists, they became settled, and admired their goods, but retained the same repulsive awe on coming into their presence.

But the European inhabitants, soon discovering that they could, by exercising their superior force and skill, obtain the crops and stores of food within their possession, rose up against the Indians and dispersed them to other portions of the land. This incited for the first time within their breasts, the feeling of hostility, vengeance, and retaliation ; and this impelled them to indefatigable perseverance in bloodshed and invasion. Many tribes thereby lost their identity. Thus the aboriginal and European inhabitants were hostile to each other.

At a subsequent period, the inhabitants of the eastern hemisphere immigrated to this portion of the earth in abundance, and thus founded and established cities displaying a high degree of all the arts and sciences, which the inhabitants had fortunately imbibed from early impression and cultivation. By these means the people were enabled to accumulate wealth, and to render their condition far superior in a social point of view to that of the rude inhabitants which preceded them ; and these advantages flowed from a high degree of just action, of proper judgment, of economy, industry, and magnanimity.

But in proportion to the blessings which flowed from the much happier conditions and circumstances in which the inhabitants of this land were placed, did the passion of envy and jealousy inspire the nation from which they sprang. They could not rest tranquil in view of the great contrast between despotic and liberal government. And by the feelings thus created, they were incited to demand a

surrender of the rights of this people, and to seek to neutralize their then-existing privileges by depositing in their midst the germ of tyranny and usurpation, and thus to subject the whole nation to pain, poverty, wretchedness, and despotic bondage.

But the latter people had increased to a great nation, though this was small in comparison to that from which they sprang. However, their facilities and natural advantages transcended entirely those of the nation that came against them; and being impelled by the inspiring thought of freedom, they fought against the unjust invasion of their own parent-country, and gained triumphantly the victory over potential despotism.

In this manner have nations warred with nations—even nations which have given birth to other nations have thus risen up in violent hostility against their own legitimate offspring! And each, possessing the sentiment of natural dignity, has resented the invasion. And thus have men poured out the living blood of one another, reaping no lessons from the undisturbed tranquillity of their parent Nature which breathed them into being; recognising no high principles of justice and reciprocation; but rather, at the sacrifice of all these essential principles, they have fought one with another as if Nature had in them misconceived, and mis-adapted her harmonious, divine, and immortal principles!

The western hemisphere became thus peopled, the minutiae of the history of which may be traced in the writings of modern historians. So also is the national history of other countries on record, and speaks but too plainly of the errors of bygone ages.

Who now can read with undisturbed feelings the records of the barbarous massacres, inhuman persecutions, and unnatural and corrupt conditions, that are contained in the history of every nation upon the face of the earth? Who can contemplate the persecutions of centuries past with feelings of pleasure or complacency? Who among the inhabitants of the whole earth can with feelings of pleasure peruse the records of the destructive and immoral proceedings of chieftains, potentates, kings, popes, and emperors, who were uplifted in their own minds and wielded the almost omnipotent influence of a superficial and chimerical theology? Have not ingenious and designing men appealed to the mythological gods of their respective nations to sanctify their despotic governments? Has not one chieftain after another proceeded in the same manner to carry out his misdirected and unnatural desires, at the absolute sacrifice of all

morality, and of all natural and divine principles? O Man, whom Nature by her immortal energies has created! can you not now see the towering monuments erected from the materials of past history, to remind subsequent generations of the results of the misdirection of man's faculties and the pollution of his internal possessions? Do you not now see that these monuments will be reared still higher by generations yet unborn, if you do not exert your powers to remove their foundations, and to erect in their stead the temple of light, liberty, peace, and righteousness? Remain unmoved, and the great ocean of ignorance, folly, and imbecility, will rise to its highest tide, and you will be but floating particles upon its surface. But exert your powers as truth and duty require, and the sparkling rill of human progress will glide onward through the many recesses of social existence, and its many tributaries will all converge to form one grand stream of natural thought and affection, and this will flow onward until it is merged in the great ocean of universal knowledge and peace. And this ocean will flow onward with a tide that shall never ebb, throughout the realms of the immortal spheres!

The germ of purity and goodness, of love and wisdom, of morality and happiness, is in man. Become instructed, therefore, concerning its existence and essential qualities, so that it may be caressed, fostered, and cultivated—so that it may send forth roots that will gather nourishment from the congenial elements around it, and spontaneously unfold a substantial body, one that can not be shaken or removed. Let this, again, put forth tender branches that will extend throughout the avenues of Nature; and let these branches unfold the buds of innocence and the blossoms of beauty and righteousness that will breathe forth a fragrance of celestial love and wisdom ascending to the highest point of perfection.

§ 84. The whole world is now peopled by beings of the most diversified characters and dispositions, each nation and tribe differing from others in habits, customs, and government—each partaking of different particles of food, breathing a different atmosphere, displaying different features of anatomical structure and physiological development, having different complexions, speaking different languages and dialects, possessing different primitive traditions, endeavoring to sustain different opinions, political and theological, and being actuated by different motives and different conceptions of the just and

good. Thus is the earth peopled : and thus has Nature “ put forth her most tender efforts to yield a happy race.”

But as the history of every nation will set forth its own experience, I am not impressed to enter into the minutæ thereof. But in order to present a glance at the vast field of human history, I have thus generalized the race from the period it assumed the form of the human, and was properly termed Man, to the present distribution of the branches of the original family over the face of the earth.

They have been properly classified into five distinct varieties, though it is not true that there are five *types* of the human family. For it can be demonstrated upon anatomical and physiological principles, that the human race as now existing, with all the diversified conditions and developments which distinguish its five classible varieties, has ascended from one original type.

The varieties of mankind have been classified in the following manner : First, the *Caucasians*, which extended from India into north Africa and into Europe (and hence are termed Indo-Europeans) ; secondly, the *Mongolians*, which exist in eastern Asia, extending also toward Africa ; thirdly, the *Malayans*, which exist in India, Africa, and other portions of the eastern hemisphere, extending into the southern islands ; fourthly, the *Negroes*, which are confined to Africa ; and fifthly, the *American Indians*. This classification is very proper, and needs no modification, as these are indeed the exemplifiers of all existing features and complexions. For the Indians are red, the Malays brown, the Mongolians yellow, the Negroes black, and the Caucasians white.

It needs, however, but little argument to establish the common origin of these dissimilar colors. The original inhabitants were black ; the subsequent nations were brown ; the branches of these were red ; from these sprang the yellow, and from these the white. White and black, then, it will be observed, are apparent opposites. There never was known an instance in which that which was perfectly white brought forth its opposite, black. There have been instances known of the black bringing forth white, or a color approaching thereunto. There are several accounts on record of the white bringing forth dark or black offspring ; but these accounts will not admit of analyzation. The alleged facts of this nature did not occur under the immediate cognizance of an investigator ; but the accounts of them were received from the mouth of the parents, and hence are not allowable. Meanwhile let it be observed that such an occurrence would be op-

posed to every law of development. Such instances have occurred *partially*, from an arrest of utero-gestation, which caused the ultimate portions of the blood to become so assimilated with the cellular and serous tissues of the fœtus, as to render the body variously colored, — black, brown, red, or copper color—according to the advancement of the period of gestation at which the arrest occurred. Whatever facts, then, may have been observed in the Jalofs, Mandingoes, Caffers, and Albinos, these can not possibly have any weight when brought against the universal testimony of Nature in her varied departments of natural development.

But I will describe the process of the transformation of color, the means required and the conditions necessary for this transformation, and the local circumstances upon which color is dependent. To understand this properly, we must first understand the laws governing copulation and the reproduction of the human form. As it does not become the character of this work to enter into the particulars of this department of Nature's operations, I am compelled to speak on this subject briefly and in general terms.

In the first place, let it be understood that conception never occurs unless there exist a mutual sympathy and a unity of purpose. This, then, is the first condition required for a proper impress of the human type, and for the production of a corresponding organization. The parts that are excited receive at once the conjugated, assimilated particles evolved from every department of the human system—and this by virtue of the sympathy which also determines the *quality* of the assimilation. These particles contain not only the sympathetic impress of the human organization, but of all its essential parts, even to complexion. This complexion is only a more perfect manifestation of what is known to physicians as the *navus maternus*. It is dependent altogether upon the condition last mentioned. In this way, therefore, is the human type, and even its color, reproduced.

These facts holding good with regard to the original inhabitants of the earth, the *black* impress could of course grow *no blacker*. But during the process of nearly two centuries, the complexion of the generation then existing became essentially modified, so much so that it was permanently brown, owing to the change of atmosphere, climate, food, and local conditions. In like manner was one color after the other permanently established by changes of a dissimilar but of an equally effectual nature. The complexions thus established are not unchangeable, yet they will remain as they are in each of

the various classes, until new and remodifying conditions are produced, both as to their local existence, habits, and customs, and in the earth and atmosphere, upon which stature, symmetry, strength, and complexion, are to an extent dependent.

Such is the present form of the race ; and such are the classifications under which it may be comprehended. And I am directed to speak concerning these things no more—at least until it becomes expedient to do so in correcting some misconceptions of these modes of progressive development by those who may be inclined to investigate Nature's stupendous manifestations by their powers of sensuous perception.

§ 85. The reason is now made manifest why the palætiological sciences and the science of correspondences were introduced and dwelt upon in the Key. For it becomes now the office of these sciences to unfold the primitive physical condition of the race, and to illustrate its advancement and progress by correspondences and symbolic representations.

In analyzing the essential elements of speech, it is necessary to descend to the conditions from which sprang the first conception of a process of communicating ideas. And in connexion with what has been said upon the subject, I will proceed to analyze language, and to unfold its origin and progress.

The word *language* is derived from the Latin *lingua*, which signifies tongue. I am impressed, however, that this does not convey the essential idea of mental or vocal communication. For, as has been stated, the original inhabitants conceived thoughts, and these were expressed upon their countenances, by the eye, by configurations of the face, by manual manifestations, and by outward signs and symbols that were suggested by the character of the thoughts conceived. Impressions were made upon their senses, which impressions were correspondingly transferred to the internal principle which evolves thought. This thought, in order to be conveyed to the mind of another, must be distinctly expressed, typified, or exemplified, by the eye, countenance, gestures, or by symbolical representation. This, therefore, is the philosophy of the vocal or physical expression of the thoughts, feelings, sentiments, or affections, of the internal, living principle.

In this way the original inhabitants began to convey their crude, confused thoughts to one another. Their internals being imperfectly

developed, this prevented the spontaneous evolving of those perfect and distinct thoughts which are expressed by uniform and substantial outward representatives. Hence there soon arose a disunity among them, because of the dissimilarity of verbal and physical expression. But I will not dwell upon the effects which were thus produced, but proceed to state connectedly the advancement and modification of the internal language of correspondences.

Mankind began first to express their thoughts by the configurations of their countenances. When they loved, their countenance indicated a smile of pleasure approximating to a brilliant illumination. When their thoughts descended into things hidden from their senses and powers of comprehension, they would cast their eyes downward; and when they were elevated, they would cast their eyes upward. And their countenances would also indicate pleasure, dread, and anger. To describe speed, they would run with a corresponding speed. To express apathy and *ennui*, they would repose in a manner corresponding to the thought which suggested the external expression. When desirous of having food, they would express weakness and prostration. And so in like manner did they converse by signs naturally suggested by the thought that was excited, either by the action of outer objects through the senses, or by the influence of internal consciousnesses.

While this form of language remained unchanged by the inventions of the ingenious faculties, they were peacefully united; but when *artificial* signs began to assume the ascendancy over these modes of expression, then it was that their expressions became deceptive and unreal: and thus were greatly dissolved the unity of thought and the harmonious social relations which previously subsisted among them. From this period the branch nations began to construct objects corresponding to the ideas they intended to impress. They formed figures and symbolical representations, to express in a distinct manner the general thoughts they conceived, making no effort as yet to use their vocal powers in expression. Thus language proceeded from manual and corporeal, to instrumental representation.

But they soon experienced an inconvenience from the want of a more perfect mode of expressing the many minor thoughts that were constantly being suggested when they were in the presence of each other, and by their social conditions and general physical requirements. And being thus perplexed, they began to represent their minor thoughts by making certain distinct *sounds*, governed entirely

by the natural suggestion of the thought intended to be impressed. In order that these sounds might in all instances convey the same thought or idea, they endeavored to establish a *rule* by which each should be governed in his vocal expression. This was the rudimental conception of grammatical principles; for any given sounds or words are by these principles made to convey to the mind, under all conditions and circumstances, the same thoughts or ideas. This rule which was adopted among the early nations, in order that their vocal sounds might express the same thoughts under all circumstances, was soon discovered to be of great use in preserving the unity of their existence and in affording the pleasure of distinctly communicating minor thoughts vocally one with another.

After this, and when the nations had become distributed into other portions of the earth according to previous descriptions, these sounds were represented by hieroglyphical characters, or minute figures and strokes. The same rule still determined the meaning of the sound; and the impress of the sound was made upon some material substance, in order that the ideas thus rapidly expressed might be preserved for the instruction of succeeding generations. Such was the condition of language at the time of the settlement of Yucatan and the adjoining portions.

For an indefinite period after this time, symbolical and correspondent language remained unchanged among the inhabitants of the earth. There was no perceptible advancement in this for many centuries. But the next development of language was among the inhabitants of Spain and Asia. The first modified the existing, external representations of ideas that were conceived by the previous nations, into more perfect hieroglyphical forms, which were rendered beautiful by the perfection of mechanical attainment to which they had arrived. They also drew figures on smooth substances, which was the first suggestion of the art of *painting*. And they carried this to such a degree of perfection in Spain, that their representations might properly be termed *picture-language*.

But the nations which dwelt in Asia preserved the verbal and grammatical form of expression, and by improvements rendered it so permanent that some remains of the same language are still existing among various nations of Asia at the present day. The inhabitants of China became more confirmed in the monosyllabic language of the southern nations than did any other people. They also expressed thoughts in the language of correspondences, or representa-

tions in the form of pictures and hieroglyphics. The Chinese have remained unchanged as to their manner of vocal communication ; while *other* languages were formed by the branch and distributed nations of other portions of the eastern hemisphere.

§ 86. It is impossible to trace the *etymologies* of each tongue, inasmuch as there are so many varieties of idioms and dialects, and even of conceptions and thoughts by which etymologies have been determined. And it would be of no utility to refer to the researches of glossologists and etymologists ; for each of these, in all his investigations, has only accumulated local, external facts, with the intention of establishing some particular *hypothesis*. And deductions made from facts thus accumulated are not warrantable nor useful as a guide to inquiries respecting the origin and primitive form of language, and the process by which it has assumed its present innumerable modifications.

Let it be observed, then, that the first elements of rudimental, monosyllabic language, were contained in the hieroglyphic representations that were given of those sounds that were used among the previous inhabitants as an advancement in the form of expression. From this source sprang the Chinese language. While this nation was becoming confirmed in its form of expression derived from the original hieroglyphics, other nations, improving upon the original style, adopted an entirely new form of grammatical, mechanical, and vocal communication. Thus from the impression of sounds, the orthography of the Greek language became established—which language was characterized by a form of synthetical expression unlike that of any other language, and was governed by entirely dissimilar grammatical rules. Nouns, verbs, and adjectives, by the ascending grammatical rule of the Greeks, were formed into syntax ; and thus these became established as distinct parts of speech.

So, then, the classification of sounds determined the classification of nouns, verbs, adjectives, and prepositions, among the Greeks. Each sign suggesting a vocal sound according to primitive usage, they could, by associating them together, according to these grammatical forms, make them convey to the minds of each other distinct ideas of any objects, substances, qualities, actions, or motives, concerning which they might have a desire to communicate their knowledge or impressions. Thus the Greek language is nothing more than an assemblage of minute symbols or distinct characters, the

combination constituting the word, the word associating itself with the sound, and the sound calling up the idea intended to be impressed. And what is the utility of the sense of hearing, if it is not to receive impressions from sound corresponding to the impression received from the form of a word, object, or substance, through the sense of vision?

Another distinct nation originated from their hereditary custom of verbal intercourse, another distinct language or style of expression. This was the *Hebrew*. Then followed in like manner the *Latin*, and likewise all analogous tongues, dialects, and modes of corporeal and hieroglyphical expression, that distinguish the various nations upon the face of the earth.

It is well now to speak concerning the aboriginal inhabitants of America. They imbibed the early form of expression after they had journeyed to this portion of the earth; but it was then imperfect, having no grammatical rules to govern the sound, the gesture, or the representation. So they subsequently formed a class of sounds into figures, which they would mark upon trees, bark, stones, and other suitable materials. These figures they subsequently abandoned for the successful invention of more minute characters, which, from an undeveloped intellect and imperfect faculties of individualization, they formed into compound expressions, which are exemplified in the present polysyllabic speech of the Indians. For they accumulate many of these minute figures into an enormous compound expression to convey a single thought to the mind—while one of the parts of these compounds would not convey any thought, or represent anything, to their own or any other mind.

In contradistinction to this, every character of the Chinese language is a substantial representative of a thought: and thus their language is composed only of monosyllabic characters; while the Greek, Hebrew, and Latin, employ compound figures, letters, or characters, to write or express a thought, and which are different from those employed by either of the other nations.

All this goes to prove that the external expression of thought, feeling, and sentiment, originated in the natural and corporeal configurations of the primitive inhabitants, and who, after being disunited and entirely separated from each other, retained the early correspondences, and from them originated the various dissimilar modes of expression that now prevail in the earth.

* Primitive history conveys no reliable account of the language of

the inhabitants of the earth anterior to the confirmation of that of the inhabitants of China. Nevertheless, it was once supposed by some that the Greek was the first tongue spoken, as all the sacred writings originally in possession of the Jews were in the Greek language.* After this came the Jewish writings in Hebrew; which afterward, as will hereafter be seen, were translated into Latin, and subsequently into the Indo-European and English languages.

It is well to observe, that notwithstanding the conclusions of modern philologists and linguists who have searched profoundly into the subject, that the hieroglyphics were intended as alphabetical representations, and not separately to convey thoughts, the hieroglyphics *did* express substantial thoughts in the earlier ages: but they subsequently assumed the form of alphabetical representations, which are nothing more than synthetical or compound forms of expression.

It is plain, therefore, that language is an external, artificial invention, and is nothing more than a hieroglyphical mode of expressing sounds by compound signs. From the minute characters came letters. Letters began to be used as such on the ground of their conveying dissimilar sounds, before which time letters were words, but since which, letters conjoined constitute a syllable or word, which conveys a single or compound idea by the sound which is associated in the mind with the thought.

Verbal, physical, hieroglyphical expression, is external, superficial, deceptive, and injurious to the human race. The present languages and dialects of the various nations of the earth have arisen entirely as a consequence of the misdirection of the sentient faculties and of the judgment, which so unhappily befell the first-born of the human species. But as language is connected inseparably with the origin of thoughts, it will be further considered connectedly as I proceed to notice the origin of the very many superficial, unnatural, misdirected thoughts which are at the present time obstructing the rising tide of human progress. And in this connexion will the origin of language and its improper, unholy, and corrupting tendencies, be further explained.

§ 87. I would have all minds, the material senses of which will commune with the thoughts and principles set forth in these sayings, to understand properly the character of all my impressions. I would

* The reader is requested to suspend his judgment in respect to this striking paradox until he peruses the sequel.

have the whole world apprehend me aright, so that they may view in their proper light the exposures which I give of all external, superficial, and chimerical sheathings of truths. That the reader might understand the *source* from which my impressions flow, an explanation would be required which would be in advance of the subject under present consideration. But I will briefly unfold the nature of the impressions themselves, so that no misunderstanding may arise from the unreserved generalizations of things which I term unreal, chimerical, superficial, and opposed to the divine principles which pervade the Universe.

It will be perceived, by perusing what has been said as relating to the physical and palætiological history of our earth, that I descend to the *germ* of human existence, and proceed to speak of the successive waves of development in each age and generation. I do not commence at the present established order of material forms and external creations, and collect facts as evidences of things antecedent to the present time, with the intention of establishing any preconceived hypothesis. My descriptive remarks and arguments, therefore, must necessarily differ more or less from those of any writer, and from the pre-established opinions of the present generation. Men have only been able to trace from the *external* of the present order of creation the things that have existed in the interior of the world's history; and therefore the history of the world, of mankind, of the various sciences, and of theology, are all understood only in the light of superficial evidence. For it is impossible for them to descend into the *interior* of the early history of the world and obtain the knowledge of the things of which I speak, because the historical accounts of all these things are limited, ambiguous, indefinite, and on many points entirely unprofitable. But I am impressed with a knowledge of the *interior* and *germinal* history of each thing of which I speak. I descend, therefore, to the lowest points of the particular subjects on which I speak, and proceed in my descriptions according to the ascending developments of the same as necessarily flowing out of the germ, and which finally come within the scope of historical knowledge and actual experience.

And, as was intimated in the Key, I am not impressed to descend into the *particulars* of any subject, inasmuch as "particulars are the unreal ramifications of *general principles*, unfolded to the external observation of mankind." *Minutiae*, therefore, are, according to my impressions, *unreal* and *excrecent*, though these are often collected

as evidences to establish metaphysical hypotheses. And as they are unreal, I am compelled to disregard them; and thus I am laboring to establish general principles only by appeals to universal evidences.

Such are the promptings of the interior impressions or directions which I receive. And whatever may be the likes or dislikes of any of the many persons who may peruse these sayings, these can not possibly have any influence upon the nature or expression of my impressions, which are demonstrated to me as real, and are consequently righteous.

I have thus introductively prefaced my general remarks on hagaiography, bibliography, archæology, and other dissimilar branches of theology, an unfolding of which subjects will require a direct appeal to the teachings of that science which I term Correspondences. I am compelled to descend into the subordinate departments of misdirected human thought and erroneous theology; and in doing this I will describe the effects which have arisen out of the latter subject, and which have been such as tend in a great degree to dissipate that deep veneration which is wont to pervade the mind in contemplating this subject, and to show that, after all, it is unworthy the name of theology.

Innumerable works that have been written upon this subject—works that have engaged the time and talents of many enlightened men—demand great cautiousness and gentleness of treatment, yet require to be revered only according to their interior purity and truthfulness. But the subject itself is one that has sacrificed more human forms than it has ever benefited to the least extent. It is a subject that has disunited the thoughts, feelings, and affections, of children and parents, and breathed the elements of folly, imbecility, and superstition, into the bosom of families, associations, and of once-united and peaceful kingdoms. It is a subject interwoven with the very elements of imperfection; and as these elements have become developed, folly and internal darkness have pervaded every mind within the circle of its influence. And the folly and envy thus arising have diffused in the world unutterable wretchedness. Hence, too, have arisen sentiments of anger and other corrupt and corroding passions. And anger has breathed vice and universal transgression of the principles of morality. This transgression has clothed the whole race with a mantle of sectarian bigotry, degrading ignorance, and judgment-revolting superstition. Superstition has inspired chieftains with

the spirit of tyranny and despotism, sustained potentates, elevated theological shepherds, and plunged the uninformed inhabitants of the earth into the lowest depths of poverty, mental darkness, imbecility, and fanaticism. The whole world, thus disunited in social and theological relations, has manifested only the extreme of misdirected thought and unnatural imagination. Every natural tendency of the mental organization of man to breathe forth an element of universal love, unity, peace, and harmony, has thus been checked and arrested. The spiritual elements within man have not even yet unfolded their gentle teachings, save in the minds of some noble beings, causing these to proclaim "peace on earth, and good-will to men." But most of these have been arrested in their career of purity and reformation, and compelled to yield to the ineffable injustice of the inferiate and enthusiastic governors that held within their grasp the all-devouring sword of persecution!

In later times, most worthy and gigantic intellects have descended into the realms of primitive history, and unfolded the wild and horrible admonitions contained in the experience of generations past, and presented these to the world. These men were actuated by the promptings of spiritual sympathy and universal benevolence. They endeavored to present truth by displaying the tendency of its opposite. But their intellects were trammelled by hereditary errors, by improper education, and by unreal, external, and superficial impression. The influence of their historical and metaphysical productions was thus impaired, and was diminished still more by coming in contact with local, national, and universal prejudices, which prejudices to a great extent even yet clothe the freeborn minds of mankind!

These men presented in their productions a heterogeneous mixture of about five parts error and three parts truth. Yet they felt a decided interest in the banishment of error, and in the upbuilding and advancement of truth and virtue. As this is a strong indication of innate goodness, it deserves proper admiration and sympathy from all who are engaged in the common work of reformation. Such was the character of the *early reformers*.

In pursuing the investigation of the subject upon which I am about to enter, therefore, the deepest veneration is demanded for those profound, misdirected intellects, and a suitable attention should be given to all their thoughts, whether written or unwritten. And it is on this account only that I am impressed to speak of the general subject on which they wrote, in a reverential manner; but not on the

ground of its containing the least particle of intrinsic purity, or the slightest element of practical utility.

§ 88. I now descend to the birth of *mythological theology*—which theology is at the present day obscuring the highest and purest principles of the internal nature of man, destroying all elements of true and natural morality, and absolutely driving men into every species of vice, folly, disunity of interests, and consequent wretchedness.

Let us first analyze the word *theology*, as an understanding of this, lies at the basis of a proper investigation of the subject before us. The word *Theos* is a Greek word signifying the same as the Latin *Deus*, and is intended to represent, as may be discovered in the *Zend Avesta* of Zoroaster, the Supreme, moving Spirit that pervades the Universe, whom we call God. The Greek *Theos*, and Latin *Deus*, are words derived from sounds destitute of signification, and the origin of which is impure.

Here, then, is manifested the imperfection and injurious tendency of vocal or written expression. For there never was a sound formed or a word uttered that could convey the least conception of that all-pervading ESSENCE, that Great Spiritual PRINCIPLE, that Great Positive, Omnipotent MIND, which dwells in the VORTEX from which flow millions on millions of Suns, of Systems, of Universes, that extend out into undefinable space almost to the filling of space itself—and yet all constituting nothing more than an expression of *one single* THOUGHT emanating from the inexhaustible Vortex of infinite Purity and Perfection! No word or phrase has ever been uttered—and I do not except the phrase which I have been directed to employ—that has ever conveyed to the mind of man in this, its first sphere of existence, the least possible conception of the INFINITE, DIVINE PRINCIPLE. I associate, therefore, with the words *Theos* and *Deus* no lofty thought which gushes from the spirit within, as an element of *veneration*.

Concerning the many conceptions which sprang from the youthful and misguided intellects of the first-born of the human species, much might be related if we were to enter into particulars. But as the object is to relate the origin of mythological theology, I must speak in general terms: but I will notice specifically the birth of the most prominent conceptions, such as have been perpetuated in various forms to the present day, and are now trammelling and paralyzing

the powers of man, embarrassing his social relations, and obstructing his spiritual development.

When the first inhabitants were in a youthful state (or when they were uninstructed concerning the principles governing their existence), their tender and uncultivated intellects rendered them susceptible to the direful influence of misunderstanding, and of consequent deception and disunity. In connexion, then, with what has been previously related, I will now speak of the social condition of, and unhappy physical circumstances that surrounded, the youthful family.

They dwelt a long period peacefully and harmoniously united one with another, and continued thus so long as they observed the natural language of the principle within, by figures, motions, gesticulations, and configurations of the countenance, which were so real and so truly expressive of the actual thoughts and affections of the mind. But when they discovered their ability to produce vocal sounds, they took advantage of this discovery, and began communicating their thoughts in that manner: for they felt that it was novel, pleasing, and expedient. They soon lost their primitive habit of radiated expressions, and with it the perfect purity of their interior thoughts. Misunderstanding each other's thoughts and intentions from the dissimilarity of sounds that were employed, they became envious, cruel, and deceptive; because sounds were capable of expressing thoughts of altogether a different nature from those that were dwelling in the interior of the individuals conversing. They were unlike the inhabitants discovered upon the planet Mercury: for they, as has been related, despise the externals of thought (which are words), as they dislike the clothing and concealing of truths by false and deceptive expressions.

And after the inhabitants became thus socially miserable because of disunity of feeling and disorganization, they wondered as to the *cause* of this evil. They were not advanced sufficiently in intellectual discernment to discover the actual cause within their midst, and so one who was more intelligent than the rest began to proclaim a pretended discovery of the cause, and thus was looked upon by his extensive relations as an inspired chieftain. He had discovered (as he related to them with countenance becoming his assumed position) that the "*breaths*" (winds), which came from above, breathed among them a malignant element. — And this was the first conception of the origin of evil. This was a prevailing opinion for many ages, during which time the inhabitants became distributed as has been described.

But in other settlements of the original family, advanced intellects began to search a *little further*, and to inquire for the cause of these "*breaths*." Not being acquainted with the disturbances constantly occurring in the equilibrium of the atmosphere, they consequently attributed the cause of these "*breaths*" to an unseen, undefinable *evil spirit*, which they supposed hovered over the whole landscape or disk on which they dwelt. They supposed the *atmosphere* to constitute this spirit. So this was an advance of one step in the prevailing theology among them.

The subsequent generations could not let the cause of the evil remain here (for envy, war, and deception, had evidently increased): so they abandoned the impression given them by their forefathers that the *atmosphere* was the cause, for the belief that (as a philosopher among them endeavored to demonstrate by hieroglyphical illustrations) the *Sun* was the face of an angry, unholy, and evil-disseminating being, and that *he* caused the atmosphere to breathe this evil into their minds. This philosopher, therefore, was adored as being the inspired son of previous generations. They began to fear his presence. They trembled at the images which he shadowed forth in hieroglyphical characters; they fell before and worshipped him with all the expressions of veneration that characterized the ceremonies of subsequent idolatry. They built a large and massive edifice, with apartments constructed to his will, and elevated him to the highest seat in this temple, and he became the chieftain, prophet, emperor, and god, of all the nations and tribes within the circle of his influence. For he had discovered their great enemy, their fiery *deus*, their angry and consuming antagonist, which would, as he instructed them, consume the disk upon which they lived—consume their bodies and swallow up their spirits in the invisible envelope that surrounded the globe. This he taught them would all transpire, were it not for his almost omnipotent presence. And there is a passage which applies to them as appropriately as to the inhabitants of the earth at the *present* era, and which was uttered in contemplation of a similar condition, saying, "*The priests bear rule, and the people love to have it so.*"

§ 89. And now it would be well to suspend our archæological investigations for a brief space, to notice the physical and social advancement of the race, together with the progress of the primitive mode of expression. It will be understood from that already related,

that they had cultivated the powers of mechanical construction. They invented instruments to facilitate the labors in which they engaged : and in proportion to the perfection of their instruments, were they enabled to produce mechanical and architectural creations. And, being assisted by camels and other animals, they built large cities, constructed elegant mansions, majestic edifices, and lofty temples — together with all degrees of minor buildings that were suggested by their desires.

And what is most remarkable is that their buildings represented their *thoughts*. In this manner were they instructed by correspondences in the history of previous families, and concerning the novel disclosures made by their supreme potentate. The little buildings corresponded variously to desires for certain species of wood, and for vegetables, animals, and birds, of various descriptions, which constituted the food of their forefathers, and the appetite for which they still inherited. So one building would represent the external form of a delicious fruit which they admired ; and when any one desired this fruit, he would point to its representative. So with the other minor buildings, which corresponded to other specific objects for which they might have a desire. Edifices were so constructed as to represent the precise theological impressions that were existing among the previous inhabitants. Thus edifices were constructed with vaulted interiors and huge, frightful forms, with mouths extended, representing the breathing of evil and its controlling influence. Their mansions were made in a vortical style, with portions open through which could be seen in the interior a representation of the face of the supposed invisible, evil spirit which represented the atmosphere. Their lofty, aspiring temples corresponded, both in their interior and external structure, to the inconceivable and consuming vengeance of the Sun, which was the being they so much abhorred. Around these temples were placed brazen images, and the heads of the most frightful monsters conceivable : and the greatest of the temples contained their great chieftain, to whom they bowed with fearful dread and with the external appearance of humiliation. The minor temples contained the subordinate officers, or the chosen of the potentate, to ascend to his presence, and convey mandates to the weak, imbecile, and uneducated inhabitants within his government.

This was the first of hieroglyphical language ; for their cities were their history, school, and creed. And everything was constructed to represent some external object, or some conception of the mind

which was as unreal and evanescent as the particles of stone and clay which constituted their huge cities. Thus it was with the original inhabitants of Central America and Pompeii.

At length their governor, finding it possible to conceive of the resting-place of the Sun their deity, began to improve on the long-established opinion, by putting forth a discovery which he professed to have made, that the Sun was merely a representative of an inconceivable fountain of fire which existed in the realms below the *huge animal* on whose back he said they dwelt. This idea in succeeding ages became confirmed in the following form: That the Sun arose after the spirit of darkness had passed away, and represented to them, during many hours, the great fountain from which it sprang, and into the depths of which they must inevitably descend, if they did not obey all the mandates and requirements of their potential governor. After having spoken to them in such fiery language, it was believed that it descended to become reclothed with the contents of the fiery abyss, that thus it might be enabled to disseminate among the inhabitants, on the succeeding day, the atmosphere, the heat, the invisible spirit, or "breath," that proclaimed to them inevitable destruction for ever, if they dared but once to violate the despotic commands of their potentate.

Thus it will be seen that as the intellect improves, even though it be at first misdirected, true or untrue research and investigation will, as a consequence, ensue.

Behold, now, the overawing aspect of a gross and unmeaning error! See the improved faculties of later generations composing, from the gross materials of the primitive family, a most gigantic and imperative belief—even one claiming authority to govern the free-born minds of mankind! First the wind, then the atmosphere, and finally the warmth and light of the sun, were charged with producing that which resulted merely from a disunity of the social interests and consequently of the feelings, affections, and intentions, of the first inhabitants of the earth! And as intelligence advanced, it became necessary to remove the fount of evil from the Sun to some inconceivable realms below, where human eyes and human knowledge could not demonstrate its non-existence! The Sun was too plain an object to continue as of *itself* the supposed originator of evil: for if, by the investigations of some persons who were living, it had been discovered that the Sun was *not* in reality the source of evil, and that it *did not* inspire the mind with evil and deceptive thoughts, then the great error

would have been exploded for ever, and the inhabitants of the earth would have been delivered from their bondage of corruption into the glorious light and liberty of the children of purity and innocence.

But the potentate, who was sufficiently shrewd and learned in the art of deception, discovered that this would be the inevitable result of such an exposure. And feeling that his power would diminish, that his influence would be lost, his government overthrown, and his empire ruined, he, impelled by a desire to prevent this misfortune, removed the source of evil to a place so low, so deep, and so obscure, that it was impossible, as he felt assured, for the deception to ever be discovered or exposed. And thus he succeeded in establishing a sublime chimera, the modified elements of which enter largely into the theological opinions of the *present day*.

I am impressed to speak with distinctness on this subject, in order that the germ of error which was deposited in the world by the early inhabitants, may not still continue to grow in such luxuriance in the minds of mankind.

§ 90. I now proceed to describe the mental culture of the inhabitants of the interior of Asia, and of those existing upon the borders of the African continent. It is well to remark that it is impossible for me to employ names or words which can possibly designate more definitely to the reader those tribes of which I speak. For this is a period in the world's history when cities, localities, nations, tribes, and other specific things, had not as yet received names, at least such names as would now be known. It will be remembered that the primitive family dwelt in Asia, and that from their minds sprang the unreal conception of the origin of evil. And I will now relate the progress of that mis-impression among the eastern tribes and nations.

After the distribution to other locations of the more advanced portions of the original family, those who remained were not sufficiently developed in their faculties to improve on the original conception — until a subsequent generation (which continued to imbibe the early idea) produced a mind who was capable of improving upon their hereditary impressions. But his mythology proceeded in an opposite direction to that of the European nations. Knowing not of each other's doctrines, and being so separated from one another, it was impossible for the nations to commune with each other, or to modify by this means, to any possible extent, the features of their advancing

theology. So the subsequent eastern tribes originated a doctrine dissimilar to that of other nations, from the opinions ascending to them through the successive generations, from the primitive family.

Tradition was at that time the medium of historical information. By tradition I mean the vocal mode of expression by which the first inhabitants communicated their opinions and experience to each succeeding generation. This enlightened mind of which I speak, among the eastern tribes, conceived of a doctrine which he taught the people was impressed upon his mind by some good-influencing spirit that dwelt in one of those "breaths" which their forefathers had been taught to believe were the origin of evil.

Concerning the social condition of these tribes, some things might with profit be said; and these things, it will be seen, were manifestly the reason why a different theology sprang up in their midst. Three tribes dwelt in Asia, respectively on the locations now occupied by the Japanese, Malaysians, and Indo-Persians. The first of these tribes journeyed in the direction of the African continent, and soon discovered a beautiful valley, which has since been named Shinar.* And they sent messengers to their kindred tribes, which resulted in the journeying also of these tribes to this valley, where they, united, formed a youthful nation, and dwelt together for many generations, in the most perfect peace and harmony.

It would be well to notice the causes of this happy consociality. Surrounding portions of Africa and Asia were very fertile in useful productions of the vegetable kingdom. Also many trees yielded a kind of milk, of which they made extensive use. And with their hunting-implements they would often succeed in slaying certain species of animals, which also composed a great portion of their food. Being thus conditioned, and all their physical wants being supplied, they turned their attention to the cultivation of their faculties, and became expert in the construction of some very beautiful and delicate things. It would be well to mention that the Chinese of the *present* day display the perfection of all the delicate, eccentric, and fantastic inventions such as were first the work of these people. They began by forming many articles of embroidery from grass and the fibres of a certain kind of tree. Among other things, they formed singular coverings for the head, and also garments consisting of closely interwoven grass and fibres, and lined with the skin of animals. Such were the arts which they cultivated.

* See Genesis xi. 2.

Their social condition being favorable, this as a consequence produced a more perfect degree of mental tranquillity ; and as a result of this, higher and better theological ideas sprang up among them. So while things were thus situated, the mind of which I have spoken put forth a new opinion. I will repeat his thoughts, although they are unrecorded :—

“ The great waters,” said he, “ contained the spirit of which your forefathers have spoken. And at that time water alone was existing. The great spirit formed this ground, and these many things about us, and the many gods above us and their grounds, and the grounds that extend further than the great spirit can see. This spirit was then, while in the waters, asleep. And they called him *Parama*. But when he desired to have some living objects to worship him, he awoke from his repose, and breathed forth a spirit throughout all the waters, and the waters moved from their great depths. And this spirit which moved the waters was called *Narasayana*.” *Nar*, in the original Indian language, means water, and *sayana* signifies power to move ; and thus the two conjoined mean *moving waters*. In the depths of the waters, he taught them, was created a great egg. This, by the moving of the waters, finally expanded, unfolded its contents, and formed instantaneously the ground upon which they lived. Thus, he taught them, the world was created.

Together with the earth, he said the spirit *Vishnu* (which was the second spirit) created the human form—which he placed, as their forefathers taught, in a beautiful garden abounding with many delicious fruits, and from which went forth a stream that was divided into three, corresponding to the great spirits *Parama*, *Narasayana*, and *Vishnu*. He then said that the great spirit left the waters (for the waters had then become land), and ascended into realms beyond the extent of their knowledge, and would only make his appearance to him (the inspired chieftain), whenever the people would consent to have one of their much-admired females sacrificed to his glory.

The spirit which proceeded from *Parama* (which was *Vishnu*) still remained near the earth, and was not so good a spirit as the one who sent him forth to create man. And the third spirit, or the spirit which dwelt in those “ breaths,” was the most evil of them all, and was endeavoring to produce an eternal separation between the spirit that dwelt within man and the great spirit *Parama*. “ And,” said he, “ it is I who preserves you from the wrath of this spirit. And if you will consent to offer sacrifices, it will assist me to appease his wrath,”

and you will not sink into the bowels of the earth, where another egg still remains, and where the spirit that produces these 'breaths,' of whom we have been told by our forefathers, shall be compelled to live for ever, among the spirits which he has persuaded and captured." Thus, he instructed them, they would live, according to the manner in which they had lived before, either near the throne of *Parama*, or in this great egg with the spirit which caused their forefathers to become evil by breathing evil into their minds.

I would request those who desire to be instructed concerning the truthfulness of this statement, to peruse the writings of subsequent and more matured, yet no less misdirected minds, such as Hesiod (whom Homer speaks of* extensively, and from whom he received many of his ambiguous and allegorical comparisons), Thales, Pythagoras, and also the *Zend Avesta* of Zoroaster, who received from the tradition of these nations the rudiments of his philosophy.

§ 91. Notwithstanding it is in advance of the subject under consideration, I will briefly state the system of Zoroaster, in which the same ideas may be perceived, with the exception of being more thoroughly systematized and more clearly expressed.

The great spirit recognised by the eastern tribe under the name of *Parama* (subsequently termed *Brahma*), is named by Zoroaster *Ormuzd*. This being, he taught, was the one who existed in realms beyond the conception of man. This was a good being; and there were constantly ascending to, and descending from, his presence, subordinate good spirits (*elohims*). These occupied a sphere or station somewhat beneath *Ormuzd*. Below these still was another circle of angels or spirits that were still less good than those above them. These were the first or lower *elohims*; and the higher and superior ones were *amshaspands*, or angels that were permitted, on account of their being superior in goodness to the former ones, to ascend to the presence of *Ormuzd*. The latter, being a good spirit, was an eternal hater of evil.

In contradistinction to this being, Zoroaster elevated the *Vishnu* and *Narasayana* spirit of the eastern theologian to a position as

* When subsequently questioned concerning this passage, the author stated that Homer and Hesiod were contemporary, and that Hesiod collected traditions of the demonology of the ancients, and Homer poetized them. The phrase, "whom Homer speaks of," I suppose, therefore, means simply "whom Homer refers to or quotes;" though I preserve the expression as I find it in my notes. Allusion is again made to this subject in the sequel.

lofty and commanding as *Ormuzd*. Him he named *Ahriman*. He was an *evil* spirit, and an eternal hater of all goodness. In a sphere or circle beneath this spirit, Zoroaster also placed a legion of subordinate spirits—and also another sphere of evil spirits beneath these, according to their degree of wickedness.

By the power of *Ormuzd*, the earth and man were made. By the power of *Ahriman*, the world and mankind were made sinful and disgusting in the sight of the good spirits: and he also prevented the spirit within man from being pure and good, as was desired by the good being. Zoroaster also conceived that these two beings, together with their mighty hosts, were engaged in a mighty war. And he prophesied that finally the wicked spirit and his kingdom would be destroyed for ever, and that the world and the race would then be made good in the sight of *Ormuzd*, who would, after the whole race had become amshaspands, exult in view of the conquest for ever and ever.

Peruse also the sayings of Xenophon, Socrates, and Plato, and learn from these the demonology of the primitive inhabitants of the earth. Learn from these also the subsequent modifications of theological idealism, as a result of intellectual advancement. But I am impressed to return and continue the previous description.

The subsequent tribes became confirmed in the opinion advanced by this instructed chieftain—who did very much better in putting forth his ideal conceptions to his brethren, than have a great many studious, erudite, and well-meaning theologians, of the *present* day. And there is a prominent point in this oriental theologian's doctrine which is more productive of good consequences than many opinions of subsequent ages.

They had advanced but little in the art of writing or impressing their thoughts upon external objects. So he could only promulgate his opinions *vocally*, and could not write them and hand them down to subsequent generations. And indeed it is to be lamented that writing has been *subsequently* employed as a medium to transfer crude and gross conceptions to the minds of generation after generation, and that these have thus been perpetuated even unto the present time.

Error began with man—because of his innocent and uninstructed faculties; because he did not observe those conditions which were required for his happiness; and because he cultivated a deceptive artificiality instead of interior purity and refinement. And from a minute rill, human error increased to a vast ocean, the many nations of

the earth being its tributaries. The contaminations and sophistications of these flowed into the great stream of human iniquity. This has covered the whole face of the earth ; it has washed every bosom of peacefulness, and left only the dregs of wretchedness and imbecility. It has prostrated and desolated nations ; it has consumed and swallowed up the principles of morality and refinement which are man's by *nature*. And the *present* generation also is partly immersed in the great ocean of iniquity and misdirection. Their true condition is to them unknown ; but they are in, and upon the margin of, the great sea of vice and misery, and will be overwhelmed in the waves of wretchedness, if they do not now receive instruction, and endeavor to gain the ark of truth and everlasting protection which is still floating upon the tide.

From these things it can be distinctly seen that the origin of evil was in the errors of human association, and not in those "winds," spirits, gods, demons, or supreme potentates, whom man, from the beginning to this present time, has been falsely accusing.

But, as I have related, these eastern tribes still continued to exist in unity of feeling and interest, and they imbibed and cherished the new doctrines of their leader. However, affairs were not always to continue thus : for about the middle of the fourth generation, this nation became divided by some social discrepancy, and one tribe journeyed to the east and located where China now is ; another to the east of Asia ; another to where Egypt is ; and the remainder continued as before.

I am impressed that the theology of the southern European nation, and also that of these tribes, remained about the same until transpired the event in the physical history of the earth, known as the deluge.

As we proceed, I will mention the origin of the "*primitive history*," of which I have heretofore spoken. But it is necessary, before I describe the deluge now impending, to notice the origin of some sayings in the same history recorded previously to the account of the deluge. And I am deeply impressed that the world should make their acknowledgment to the writer of the book of Genesis for conveying to them a distinct and truthful history of all early traditional theology and mythological impressions.

§ 92. It is well to mention that the book of Genesis was written by the Jews in Persia, at which time a branch of this people were

held in captivity.* And the accounts therein contained are exceedingly truthful, as they present a general reflection of the theology of the Persians as received from traditional history and systematized by Zoroaster.

That the parallelism may be observed between the previous conception of the chieftain of the eastern tribe, and the ultimate generalization of the same account contained in the first chapter of Genesis, it will be remembered that this chieftain proclaimed to his people that Parama dwelt in the great waters, and had there reposed for many ages : which corresponds to the passage in the "primitive history" which reads as follows : "And the earth was without form and void, and darkness was upon the face of the deep ; and the spirit of God moved upon the face of the waters." The eastern philosopher said that "*Brahma* breathed forth a spirit" (which was *Narasayana*, meaning moving waters). And the passage which reads, "And darkness was upon the face of the deep," was derived from the passage in the Sanscrit language, which reads, "And *Brahma* was within the great waters and was *asleep*;" the word "asleep" being rendered "darkness" in the other passage.

In the eastern mythology the account continues, "And *Brahma* moved from off the waters, and the egg formed the grounds and the breaths ;" while in connexion, the "primitive history" relates it in this manner : "In the beginning God (meaning *Brahma*) created the heaven and the earth."—"Heaven" is, in the Sanscrit language, rendered "*breaths*:" in the Hebrew, "*shemayim*"—meaning the *atmosphere*. And according to the Sanscrit version of the eastern myth, "the spirit" which was sleeping (meaning darkness) "left the waters, and light appeared : and *Brahma* saw that it was good."

Moreover, this chieftain of the east retained the early impressions of the race, which came to him by tradition through the previous generations, in an *imperfect* manner. So having lost a part of the original impression concerning the condition of the early inhabitants, he related it in a modified form, as he received it, in the account of his deity's creation. And it then suggested these thoughts to his mind : That after *Parama* had moved the waters, and they had

* In answer to an inquiry, the author subsequently stated that this was a captivity of a small portion of one Jewish tribe, which occurred a long period before the *Babylonish* captivity, but of which we have no historical record. The reader should also bear in mind that he is here speaking of the origin particularly of the *first part* of the book of Genesis, containing the history of the creation, the deluge, &c., &c.

changing obedience to the Great Positive Mind—and then, after having created all things, swept them out of existence. For man is not accountable, in a manner in which this supposition would imply; for his original or present imperfections; for these sprang necessarily from his uncultivated social and moral situation. Indeed, it is only by the aid of this-imperfection that man can properly know and appreciate purity and perfection. So this imperfection is an indispensable use to the inhabitants of the earth at the present period, whereby they may obtain instruction, and be induced to press onward to the organization of a more truthful physical condition, and to the attainment of a higher spirituality.

So physical and moral evidences are against the possibility of a universal inundation. And minds properly constituted and directed will repose entire confidence in these immutable teachings of Nature, of the Universe, of the Divine Mind.

Yet those who have been educated to believe otherwise have opposed the promulgation of these evidences with as much vehemence as they have manifested in the dissemination of their own views. Men who are thus instructed from youth, imbibe hereditarily the opinions of their forefathers, and venerate them because they were the *first* upon the mind—which circumstance produces in the mind a conviction of their truthfulness. Such minds should be admired for all the noble qualities and faculties which they possess: but if those faculties are compassed about by a wall of prejudice and sectarian affection, then evidence should be presented appealing to their more interior and unsophisticated qualities; and then their minds would become expanded and free from all bigotry, superstition, and unnatural prejudice. Make men love truth by causing their *interests* to *correspond* to truth, and then truth will be received by a natural influx from their superior situation. But leave men inferiorly conditioned as to their social and external affairs, and all their opinions will correspond precisely to the inferior state in which they are existing.

So men should not criticise each other's thoughts with a superficial judgment; but instead of this, they should present truth in all its native simplicity, and leave error and all the depressing influences existing in the physical and mental world to themselves: for the best antidote for error is the presentation of truth. Marvel not, then, concerning the superficial things of which I have spoken, nor falsely accuse each other's sentiments. Instead of this, respect the affection

earth known as the *flood* or *deluge*. I have described the primitive ideas of the inhabitants of southern Europe and of South America, with their ascending modifications. I have also given a view of the condition and progress of the early tribes of the Asiatic and African continents, which in their advancement established a different theology from that of other nations. They conceived of no new and important mythological opinions after the establishment of those of which I have spoken. And so things remained until occurred the physical transformation termed the *deluge*.

This term is taken from the Latin *diluvio*, to overflow, and *diluvium*, an inundation. It becomes necessary to glance at the various impressions which this mighty occurrence produced upon the minds of mankind.

By those who depend upon superficial history for their knowledge, the deluge is believed to have been a *universal* submersion of the face of creation. Many have employed the same noble powers and faculties to promulgate this misconception as should be employed if it were divine truth. But the reason is plain to every person who possesses interior perception and discernment, why such men have through all ages, down to the present time, depended for their faith upon superficial evidence, and in such reposed the deepest confidence. Therefore such noble and well-meaning minds should be beloved and gently treated : for they are only the subjects of *misconception*, and in the ~~theories~~ they have imbibed they have become highly enlightened.

But there is another class of minds, who, having become dissatisfied with early impressions and unreal philosophy, have discarded them, and proceeded to investigate the natural operations of all physical laws and principles of the Universe. These minds have discovered, according to the divine and ever-unchanging teachings of these principles, that a *universal* inundation was a physical impossibility : because the atmospheric envelope would not sustain watery vapor in sufficient quantity to cover the whole earth on its becoming condensed.

Geological investigations also unfold evidence against such a possibility. Besides, there is no substantial reason why a universal deluge should occur. It would be unreasonable to suppose that Nature has put forth her efforts to produce the highest type of physical organization, which is Man, and this, too, by the operations of her immutable laws, her living, divine Essence, and by her un-

imperfectly constituted and effeminate one; and they ultimately, as has been related, discovered the more-matured tribe, and the two became conjoined as one family. From that family sprang all the traditional impressions which the eastern chieftain received; and upon these he improved and established his theology, until it became established the Sanscrit language, and the Pracrit and Magadhi, the rudiments of which enter into the Indo-Chinese language. From the same common source came the rudiments of the Greek; at which time the Hebrew was almost as perfectly established—and the Latin also.

So these traditional demonological impressions were preserved in characters up to the establishment of the Sanscrit language—were translated by some Germanic tribes* into the Greek—and those that were translated fell into the possession of the Jews—were compiled and transcribed into Hebrew—then were carried by a detached portion of a tribe into the Persianic kingdom—remained there for several centuries, until Zoroaster finally systematized the crude theology of the original manuscripts, and which was the prevailing theology among other nations as well as the Persians. And by the Persian army besieging some parts of the Jewish nation, they became exasperated against the Persians, which terminated in the sacrifice of their liberty, and they were held under the Persian government in captivity. At this time the Jews re-transcribed the contents of these manuscripts into their own language, and received the same with them at the expiration of their term of bondage. Then the Greek received it from the Hebrew; and the Latin from the Greek; and the English from the Latin.

So the "primitive history" should be very deeply respected for the truthfulness it has preserved in the relation of mental tradition, mythology, and theology, considering that it has been transferred from one generation to another; that some passages have been altered and others expunged; that there has been some imperfect compilation, and that so many interested persons have been engaged in handing it down in the manner described, to the subsequent generations!

§ 93. It should be distinctly understood that we have now ascended in the hagiographical and archæological history of the early tribes of mankind to the period of an event in the physical history of the "By Germanic tribes," the author means those original tribes some of all of which subsequently emigrated to, and peopled, Germany.

brought forth the world by the development of the qualities of the egg; they at the same time formed man, and located him in a beautiful and fertile place, according to the knowledge they had of their forefathers' history: and he appealed to the knowledge of the generation then existing, which conformed in their minds, not only the truthfulness of his cosmogony, but also of the account related by their forefathers.

And the account in the "primitive history" merely exhibits a change from the crude and particular manner in which he related his theory, to that of a *general* description—which is as follows: "Let us make man" ("us" meaning Brahma and Vishnu, the good and the subordinate spirit). "So God made man, and breathed into his nostrils the breath of life, and man became a living soul." This is rendered from the eastern mythology into the Sanscrit language in the following manner: "With the earth, man was formed; and the 'breaths' awoke him, and he was evil."

"And God planted a garden, and placed in it the man whom he had created." This is rendered in the Sanscrit language from the tradition of this eastern nation, "And he [meaning man] was placed on a portion of the ground where grew trees, and flowers, and delicious fruits; which made our fathers happy, and pleased the great spirit Brahma."

Again, the "primitive history" relates that "God saw that it was not good for man to be alone. So he caused a deep sleep to fall upon Adam, and took one of his ribs and closed up the flesh instead thereof. And of the rib made he a woman, and gave her into the man." This the eastern chieftain taught in the following manner, and thus is it written in the Sanscrit: "And while their fathers were pleased with the beauty of the good spirit about them, they felt lonely; and while they felt thus, Parama caused them to be asleep. And while they were still as the great waters, the good spirit sent them from his hand a weaker number of mothers and other brethren. And the good spirit caused the fathers to awake: and they beheld each other, and our fathers loved them. And then they lived together, one with another: and the good spirit Parama was pleased."

According to previous description, these two tribes or families became located in separate places without knowing of each other's existence. The people of one tribe being matured, strong, and agriculturally constituted, were called by the eastern chieftain "their fathers." These were in eastern Asia. And the other tribe was an

for thoughts, flow these from whatsoever mind they may ; But do not imbibe those thoughts or sentiments unless they are truthful, and congenial with the deepest interior promptings of the living principle within.

